THE *Balm of the Covenant* Applied to the BLEEDING WOUNDS OF Afflicted Saints.

First Compoſed for the Relief of a Pious and Worthy Family, Mourning over the Deaths of their Hopeful CHILDREN; and now made Publick for the Support of all Chriſtians, Sorrowing on the ſame or any other Account.

To which is added, A Sermon Preached for the Funeral OF THAT Excellent and Religious Gentleman *John Upton* of *Lupton* Eſq;

By *JOHN FLAVELL*, Preacher of the Goſpel at *Dartmouth* in *Devon*.

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To the Vertuous

And much Honoured

MADAM,

URSULA UPTON

OF

Lupton in *Devon.*

MADAM,

IF I find it an hard Task to write on such a doleful Subject, it cannot be imagined but your part must be abundantly har-

der, who feel over and over what is here written. Could I tell how to adminiſter Counſels and Comforts to you, without exaſperating your Sorrows, I would certainly take that way; but ſeeing the one (in this caſe) cannot be done without the other, 'tis our Duty to ſubmit to the method Providence hath preſcribed to us.

The deſign of the enſuing Diſcourſe, is to evince the truth of what ſeems a very great *Paradox* to moſt men, namely, that the Afflictions of the Saints can do them no hurt, and

and that the Wiſdom of Men and Angels cannot lay one circumſtance of their condition (how uneaſie ſoever it ſeems to be) better, or more to their advantage than God hath laid it. I attempt not by a flouriſh of Rhetorick to perſwade you againſt the Demonſtrations you can fetch from Senſe and Feeling to the contrary, but to overthrow the falſe Reaſonings of Fleſh and Senſe, by the allowed Rules of Scripture and ſure Principles of Religion.

And methinks you, and every Chriſtian, ſhould

gladly entertain that comfortable concluſion, when you ſhall find the foundation of it as *ſtrong*, as the influences thereof are *ſweet* and comfortable.

Certainly, *Madam*, the intent of the Redeemer's undertaking was not to purchaſe for his People Riches, Eaſe, and Pleaſures on Earth; but to mortifie their Luſts, heal their Natures, and ſpiritualize their Affections, and thereby to fit them for the eternal fruition of God. Upon this ſuppoſition the truth of this concluſion (how ſtrange ſoever it ſeems) is firmly built. It

It was not without divine direction, that the ſubject of the enſuing Diſcourſe was as pertinently, as ſeaſonably, recommended to me by your dear Husband, in the day of your ſorrows for your only Son. He took, I hope, his Portion of Comfort out of it before he died, and it is now left as a Spring of Comfort to you, who then mourned with him, and now for him.

Heavy Preſſures call for ſtrong Support, and fainting Seaſons for rich Cordials. Your Burden is indeed heavy, yet I muſt ſay

'tis much our own fault they are ſo heavy as we feel them to be: for according to the meaſure of our delight in, and expectation from the Creature, is our ſorrow & diſappointment when we part from it. The higheſt *Tydes* are always followed with the loweſt *Ebbs*. We find Temperance and Patience knit together in the ſame *Precept*, and Intemperance and Impatience as inſeparably connected in our own *Experience*. It may be we did not ſuſpect our ſelves of any ſinful exceſs in the time of their enjoyment, but it now

now appears the Creature was gotten deeper into our hearts than we imagined by the pain we feel at parting: Did we not lean too hard upon it, there would not be ſuch ſhakings as we feel when it is ſlipt from us.

But, *Madam*, 'tis high time to recal your thoughts and bound your ſorrows, which the following Conſiderations would greatly aſſiſt you in.

1. What is the very ground and reaſon of our exceſſive ſorrows for the loſs of earthly Comforts? is it not this, that they are *periſh-*

periſhing and *tranſitory* ſhop
that is, that you find them peri
to be as God made them. Cor
And can you expect that fort
God ſhould alter the Laws the
of Nature to pleaſe and fort
humour us? It is as natu- you
ral to our Relations to die, aece
as it is to *Flowers* to wi- Yea
ther, or the *Moon* to wane. Aff

2. That there is no er i
ſuch neceſſary connection if C
betwixt theſe things, and dut
our comfort, that whene- ſtre
ver God removes the one, Pec
he muſt needs remove the vid
other with it. Chriſt and Joy
Comfort are indeed ſo u- tho
nited, but nothing beſide Ch
him is or can be ſo. I Gr

hope

hope you will shortly experience the truth of this Conclusion, by the Comforts God will give you in the absence of those Comforts you have lost. Can you not now have as free access to God as before? Yea, do not these very Afflictions send you oftener into his presence? And if God meet you in those duties (as in days of distress he uses to meet his People) then it will be evident to you that your Joy and Comfort lives, though your Husband and Children be laid in their Graves.

3. That

3. That the removing of your earthly Comforts hinders not but that you may ſtill purſue the great end and buſineſs of your life, and carry on all your deſigns for Heaven as ſucceſsfully as ever. Indeed, *Madam*, had we been ſent into this World to raiſe Eſtates, contract Relations, and then ſit down in the midſt of them, as our Portion, then our deſign had been utterly daſht and diſappointed; but you know this is not your main end, or great buſineſs upon Earth, but to honour God by an holy fruitful

ul life here, and make eady for the full enjoy- nent of him hereafter. And what hinders, but you nay as prosperously ma- age and carry on this our design as ever? You o not think the Travel- r is disabled for his Jour- ey, because he hath few- r clogs and hindrances han before. I think few hristians find much fur- herance Heavenward by eir multiplicity of En- agements or Enjoyments this World. Your res and fears about these ings, will now lie in a arrower compass than they

they did before, and then take
by you may have you But
thoughts more about you of h
to attend the great co God
cerns of Gods glory a hop
your own salvation. com

4. But above all, yo fully
will certainly find yo I
relief and consolation red
lie in the everlasting C muc
venant of God. Then of th
it was that *David* fetc junc
his support under a mu nor
heavier Burden and sma of A
ter Rod than yours: f then
your Relations were su wou
as gave you comfort the
their lives, and left yo relie
many grounds of hope as th
their deaths; but his we sent

taken away in their ſins. But though the grounds of his ſorrow (bleſſed be God) are not yours, yet I hope the grounds of his comfort in the Text are fully yours.

I confeſs I have prepared theſe things in too much haſt, and diſtraction of thoughts, which in this juncture was unavoidable; nor have I beſtowed much of Art or Language upon them: and if I had, they would have been never the more effectual to your relief for that. But ſuch as they are, I humbly preſent them to you, with

my

my hearty Prayers, That God would make them a *Soveraign Balm*, by the blessing of his Spirit on them to your wounded Spirit, and to all other godly Families groaning under the like Stroaks of God with you, and remain,

MADAM,

Your most faithful

Sympathizing

Friend and Servant,

Jo. Flavell.

THE
Balm of the Covenant
Applied to the
BLEEDING WOUNDS
OF
Afflicted Saints.

TEXT.

2 Sam. 23. v. 5. *Although my houſe be not ſo with God, yet hath he made with me an everlaſting Covenant; ordered in all things, and ſure: for this is all my ſalvation, and all my deſire, although he make it not to grow.*

THeſe are part of *David's* laſt words. The laſt words of dying *Saints*, but eſpecially of dying *Prophets*, are ponderous,

derous, memorable, and extraordinarily remarkable; and such are these acknowledged to be, by all Expositors: 'tis a golden Sentence, a divine Oracle, fit to be the last words of every dying Saint, as well as of *David*.

They are called his *last words*, not simply, and absolutely, as though he breathed them forth with his last breath; (for he spake many things afterwards) but either they are the last he spake as a *Prophet*, by divine inspiration, or because he had them often in his mouth, to his last and dying day. They were his *Epicedium*, his sweet *Swan*-like Song, in which his Soul found singular Refreshment, and strong Support, amidst the manifold Afflictions of his Life, and against the Fears of his approaching Death.

The whole Chapter is designed for a *Coronis* or honourable Close of the Life of *David*, and gives us an account both of the worthy Expressions that dropt from him, and of the renowned Wor-

Worthies that were employed by him: but all the heroick Atchievements recorded to the honour of their Memories, in the following part of the Chapter, are trivial and inglorious things, compared with this one divine Sentence recorded in my Text; in which we have two things to consider, *viz.*

1. The Preface, which is exceeding solemn.
2. The Speech it self, which is exceeding weighty.

1. In the Preface, we have both the instrumental and principal efficient Cause of this divine Sentence, distinctly set down, *ver.* 1. and the Efficient, or Author of it, *v.* 2.

The Instrument or Organ of its conveyance to us, was *David*; described by his Descent or Lineage, *the Son of Jesse*; by his eminent Station, *the man that was raised up on high*, even to the top and culminating point of Civil and

Spiritual Dignity and Honour, both as a *King*, and as a *Prophet*; by his *Divine Unction*, *The anointed of the God of Jacob*; and lastly, by the flowing sweetness of his Spirit, and stile in the divine Psalms that were penned by him, whence he here gets the Title of *The sweet Psalmist of Israel, the pleasant one in the Psalms of Israel*, as some read it.

The *principal efficient Cause* of this excellent passage, is here likewise noted, and all to commend it the more to our special observation and acceptance: *The spirit of God spake by me, and his word was in my tongue.* This stamps my Text expressly with divine Authority. The Spirit of God spake by *David*; he was not the *Author*, but only the *Scribe* of it. Thus the ensuing Discourse is prefaced. Let us next see,

v. 2.

2. The Matter or Speech it self, wherein we shall find the Maxims, and general *Rules* of Government prescribed, and the *Felicity* of such a Government elegantly

legantly deſcribed. *He that ruleth over men muſt be juſt, ruling in the fear of God.* Princes being in Gods place, muſt exalt the Righteouſneſs of God, in the government of men; and when they do ſo, they ſhall be as the Light of the Morning when the Sun riſeth, even a morning without Clouds, *&c.* What Halycon days ſhall that happy People ſee, whoſe Lot is caſt into ſuch times and places! All this is typically ſpoken of *David*, and thoſe pious Princes who ſucceeded him; but myſtically and eminently points at Chriſt, who was to riſe out of *David*'s Seed, *Rom.* 1. 3. and to ſit upon his Throne, *Acts* 2. 30. So that in this he was raiſed on high, to an Eminency of Glory and Dignity indeed; He was ſo in his ordinary natural Seed; a Royal Race, deriving it ſelf from him, and ſitting upon his Throne in a Lineal Succeſſion, till the *Babyloniſh* Captivity, which was about four hundred and thirty years. And after that, the *Jews* had Gover- v. 3.

nours of his Line, at leaſt rightful Heirs to that Crown, till the promiſed *Meſſiah* came. But that which was the top of *David*'s Honour, the moſt ſparkling Jewel in his Crown, was this, that the *Lord Jeſus* was to deſcend from him, according to the Fleſh, in whom all the glorious Characters, before given, ſhould not only be exactly anſwered, but abundantly exceeded. And thus you find the natural Line of the *Meſſiah* is drawn down by *Matthew*, from *David* to the Virgin *Mary*, *Matth.* 1. and his Legal Line by *Luke*, from *David* to *Joſeph*, his ſuppoſed Father, *Luke* 3. 23.

Now though the illuſtrious Marks and Characters of ſuch a righteous, ſerene, and happy Government, did not fully agree to his day, nor would do ſo in the Reigns of his ordinary natural Succeſſors, his day was not without many Clouds both of Sin and Trouble; yet ſuch a bleſſed day he foreſaw and rejoyced in, when Chriſt, the extraordinary Seed of *David*,

David, ſhould ariſe and ſet up his Kingdom in the World, and with the expectation hereof, he greatly chears and encourages himſelf: *Although my houſe be not ſo with God, yet hath he made with me an everlaſting Covenant*, &c. In which words four things are eminently remarkable.

1. Here is a ſad Conceſſion of Domeſtick Evils.
2. A ſingular Relief from Gods Covenant with him.
3. The glorious Properties of this Covenant diſplay'd.
4. The high eſteem and dear regard his houſe had unto it.

1. Here is *David*'s ſad and mournful Conceſſion of the Evils of his Houſe, both *Moral*, and *Penal*. *Although my houſe be not ſo with God*, (i. e.) neither ſo holy, nor ſo happy, as this deſcription of a righteous and flouriſhing Government imports; alas, it anſwers not to it: for though he was

eminent for Godlineſs himſelf, and had ſolemnly dedicated his Houſe to God, as ſoon as it was built, yea, though he piouſly reſolved to walk in the midſt of it with a perfect heart, and not to ſuffer an immoral perſon within his Walls; yet great miſcarriages were found even in *David*'s Houſe, and Perſon, which God chaſtized him for, by a thick ſucceſſion of ſharp and ſore Afflictions. *Tamar* was defiled by her Brother *Amnon*, 2 *Sam.* 13. 23. *Amnon* was barbarouſly murthered thereupon, by the advice of *Abſalom*, 2 *Sam.* 13. 28. *Abſalom* unnaturally rebels againſt his Father *David*, and drives him out of the Royal City, and periſhes in that Rebellion, 2 *Sam.* 15. 1. Then *Adonijah*, another Darling-Son, graſps at the Crown ſetled by *David* upon *Solomon*, and periſhes for that his Uſurpation, 1 *King.* 2. 25. O what an heap of Miſchiefs and Calamities did this good man live to ſee within his own Walls! beſides the many forreign Troubles that

Pſal. 30.

Pſal. 101. 2,3,4,5,6, 7.

that came from other hands. How many flouriſhing Branches did God lop off from him, and that in their ſins too? ſo that his day was a day of Clouds, even from the morning unto the evening of it; *Pſal.* 132. 1. *Lord, remember David, and all his afflictions.* Well might he ſay, *His houſe was not ſo with God.* But what then, doth he faint and deſpond under theſe manifold Calamities? Doth he refuſe to be comforted, becauſe his Children are gone, and all things involved in trouble? No, but you find,

2. He relieves himſelf by the *Covenant* God had made with him: *Yet hath he made with me a Covenant.* He looks to *Chriſt*, there is more in the Covenant than this my Houſe before God, as the *Chaldee* turns it. This little word *yet*, wraps up a great and ſoveraign Cordial in it. Though *Amnon*, *Abſalom*, and *Adonijah* be gone, and gone with many ſmarting aggravations too; *yet hath he made with me a Covenant*, yet I

Plus eſt quam hæc domus mea ante deum. Jon.

have this Sheet-Anchor left to ſecure me. Gods Covenant with me, in relation to Chriſt, this under-props and ſhores up my heart.

This Covenant was, without controverſie, a Goſpel-Covenant. It was *David*'s Goſpel: for all his ſalvation and all his deſire were in it; which could never be, except Chriſt had been in it, who is the ſalvation of all the ends of the Earth, and the deſire of all Nations.

'Tis true, it was a more obſcure and imperfect Edition of the *Covenant of Faith*, yet clearer than thoſe that were made before it; it came not up to the fulneſs and clearneſs of the diſcoveries made by *Jeremy* and *Ezekiel*: but yet in this Covenant with *David*, God revealed more of Chriſt, than had been ever revealed before; for the Light of Chriſt, like that of the Morning, increaſed ſtill more and more, till it came to a perfect day. It is worthy our obſervation, how God

God made a gradual discovery of Christ, from *Adam*, down along to New Testament-times. It was reveal'd to *Adam*, that he should be the *Seed of the Woman*, but not of what Nation, till *Abraham*'s time; nor of what *Tribe*, till *Jacob*; nor of what *Sex* and *Family*, till *David*; nor that he should be born of a Virgin, till *Isaiah*; nor in what *Town*, till *Micah*. The first Revelation of this Covenant with *David*, was by *Nathan* the Prophet; afterwards enlarged and confirmed, *Psal.* 89. By it he knew much of Christ, and wrote much of him. He spake of his *Person*, *Psal.* 45. 6. 11. *Psal.* 8. 4, 5, 6. of his Offices, both *Prophetical*, *Psal.* 40. 8, 9, 10. *Priestly*, *Psal.* 110. 4. and *Kingly*, *Psal.* 2. 6. of his Incarnation, *Psal.* 8. 5. of his Death on the Cross, *Psal.* 22. 16, 17. of his Burial, *Psal.* 16. 8, 9, 10. Resurrection, *Psal.* 2. 7. and triumphant Ascension, *Psal.* 68. 18. there was the sum of the Gospel discovered, though in dark and typical terms and forms of

2 Sam. 7. 12, 13, 14.

Expres-

Expreſſion; but if out of this Covenant, as obſcure as its Revelation was, *David* fetcht ſuch ſtrong Support and Conſolation, amidſt ſuch an heap of Troubles, then the Argument is good, *à fortiori*: What Support and Comfort may not we draw thence, who live under the moſt full and perfect diſplay of it, in all its Riches and Glory? Enough hath been ſaid to prove it a Goſpel-Covenant; but if any doubt ſhould remain of that, it will be fully removed, by conſidering,

3. The eximious Properties and Characters of the Covenant, as we find them placed in the Text; and they are three, *viz.*

(1.) Everlaſting.
(2.) Ordered in all things, and
(3.) Sure.

(1.) It is an *Everlaſting Covenant*, or a perpetual Covenant, a Covenant of Eternity; not in the moſt ſtrict, proper, and abſolute ſence: for that is the incommunicable

nicable property of God himſelf, who neither hath beginning, nor end; but the meaning is, that the Benefits and Mercies of the Covenant are durable and endleſs to the People of God: for Chriſt being the principal Matter and Subſtance of the Covenant, there muſt be in it everlaſting Righteouſneſs, as it is called, *Dan.* 9. 24. everlaſting Kindneſs, *Iſai.* 54. 8. everlaſting Forgiveneſs, *Jer.* 31. 34. and in conſequence to all theſe, everlaſting Conſolation, *Iſai.* 51. 11. In all which, the riches and bounty of Free Grace ſhine forth in their greateſt glory and ſplendor.

(2.) It is a Covenant *order'd in all things*, or orderly prepared, diſpoſed, and ſet, as the word imports. Every thing being here diſpoſed and placed in the moſt comely order, both perſons and things here keep their proper place: God the Father keeps the place of the moſt wiſe Contriver and bountiful Donor of the invaluable Mercies of the Covenant; and

ערך *ordinavit, diſpoſuit, aptavit.*

and *Christ* keeps the proper place both of the Purchaſer and Surety of the Covenant, and all the Mercies in it; and Believers keep their place, as the unworthy Receivers of all the gratuitous Mercies and rich Benefits thereof, and the moſt obliged Creatures in all the World to Free Grace, ſaying, Although my houſe, yea, although my heart and my life be not ſo with God, yet hath he made with me an everlaſting Covenant. And as *Perſons*, ſo *Things*, all things in this Covenant ſtand in the moſt exquiſite order, and exact correſpondence to each other. O 'tis a raviſhing ſight to behold the habitude and reſpect of the Mercies in the Covenant, to the ſins and wants of all that are in it! Here are found full and ſuitable ſupplies to the wants of all Gods People. Here you may ſee *Pardon* in the Covenant, for *guilt* in the Soul; *Joy* in the Covenant, for ſorrow in the *Heart*; *Strength* in the Covenant, for all defects and weakneſſes in the Creature; *Stability* in

in the Covenant, for mutability in the Creature. Never did the Wisdom of God shine forth more in any contrivance in the World, (except that of *Christ*, the Surety and principal Matter of the Covenant) than it doth in the orderly disposé of all things in their beautiful order, and comely proportions in this Covenant of Grace.

(3.) It is *a sure Covenant*, or a Covenant safely laid up and kept, as the word imports; and upon this account the Mercies of it are called, *The sure mercies of David*, *Isai.* 55. 3. And so, *Psal.* 89. 28. speaking of this very Covenant, God saith, *My Covenant shall stand fast with him*, there shall be no vacillancy, no shaking in this Covenant: and *ver.* 34. *My Covenant will I not break, nor alter the thing that is gone out of my lips.* Every thing is as its foundation is. Now, Gods Covenant being founded in his unchangeable counsel and purpose, wherein there can be no lubricity, and Christ being the

שמר *custodivit servavit.*

the Surety of it, it must needs b
as the Text calls it, a sure Cov
nant, wherein the faithfulness
God is as illustriously display'd,
his Bounty and Wisdom are in th
two former properties of it. An
such a Covenant as this so eve
lasting, aptly disposed, and sur
must needs deserve that precio
Respect and high Esteem from
very believing soul, which *Davi*
here doth pay it in.

4. The singular and high valua
tion he had of it, when he saith
This is all my salvation, and all m
וכל חפץ *desire*, or as some translate, *all m*
delight, or pleasure; (*i. e.*) here
I find all repaired with an infinite
overplus, that I have lost in the
Creature: Here is life in death,
fulness in wants, security in dan
gers, peace in troubles. It is *al*
my salvation, for it leaves nothing
in hazard that is essential to my
happiness; and *all my desire*, for it
repairs whatever I have lost, or can
lose; it is so full and compleat a
Covenant, that it leaves nothing
to be desired out of it. O it is a
full

full Fountain! Here I repoſe my weary ſoul with full ſatisfaction, and feed my hungry deſires with ſweeteſt delights; ſo that my very ſoul is at reſt and eaſe, in the boſome of this bleſſed Covenant. Thus you have the parts and ſence of the Text. The Notes from it are three.

Obſervation I.

That Gods Covenant People may be exerciſed with many ſharp Afflictions in their Perſons and Families.

Even *David*'s Houſe was the Houſe of Mourning. *Although my houſe be not ſo with God, though he make it not to grow.* All ſorts of outward Afflictions are incident to all ſorts of men. *All things* (ſaith *Solomon*) *come alike to all: there is one event to the righteous, and to the wicked; to the clean, and unclean; to him that ſacrificeth, and to him that ſacrificeth not.* The Providences ſeem one and the ſame, though Eccl. 9. 2.

though the ſubjects on whom th
fall be vaſtly different. Eſtat
and Children, Health, and Lib
ty, will ſtill be like themſelv
vaniſhing Comforts, whoever
the Owners of them. No ma
ſpiritual Eſtate can be known
the view of his temporal Eſta
A godly Family cannot be a *mi*
rable, but it may be a *mournful* F
mily. Religion ſecures us fro
the *Wrath*, but it doth not ſecu
us from the *Rod* of God. Th
Lord hath choſen another way
expreſſing his love to his peopl
than by temporal and extern
things: therefore *all things come*
like to all. The Govenant exclud
the *Curſe*, but includes the *Cro*
If his children forſake my Law, &c
then will I viſit their iniquity wi
the rod, and their ſin with ſtripes
neverthleſs my loving kindneſs will
not utterly take away.

Nor indeed would it be th
priviledge of Gods Covenante
People, to be exempt from th
Rod; a mark of *Baſtardy* can b
no mans felicity: *Heb.* 12. 8.

go without the chaſtiſing diſcipline of the Rod, were to go without the needful inſtructions and bleſſed fruits that accompany and reſult from the Rod, *Pſal.* 94. 12.

Let us not therefore ſay, as thoſe irreligious perſons did in *Mal.* 3. 14. *It is in vain to ſerve God, and what profit is it that we have kept his ordinances, and walked mournfully before him?* Surely none ſerve him *in vain*, but thoſe that ſerve him *vainly*. Godlineſs cannot ſecure you from Affliction, but it can and will ſecure you from Hell, and ſanctifie your Afflictions to help you to Heaven. But I ſtay not here.

Obſervation II.

A declining Family is a ſore ſtroke from the hand of God, and ſo to be acknowledged, wherever it falls.

It was a growing ſorrow to *David*, that his Houſe did not grow; and he eyed the hand of God

God in it; *He made it not to gro*
as he ſpeaks in the Text. He ſ
as many Deaths as he had de
Children. It is God that *bui*
and deſtroys Families; he enl
geth, and ſtraighteneth them
gain. A Family may decline tw
ways, *viz.* either,

1. By the Death: or,
2. By the Degeneracy of Off-ſpring.

1. By their Death, when Go
lops off the hopeful ſpringi
Branches thereof; eſpecially th
laſt and only Prop of it, in whom
not only all the care and love, bu
all the hope and expectation of th
Parents is contracted and boun
up. For,

Virgil. *Omnis in Aſcanio ſtat chari cu*
parentis.

The hearts of tender Parents ar
uſually bound up in the life of a
onely Son. As a mans Wife is bu
himſelf divided, ſo his Childre
are

e but himſelf multiplied; and hen all love and delight, hope nd expectation, is reduced to one, e affection is ſtrong, and that akes the affliction ſo too. If it ere not an unparallel'd grief a- ong all earthly griefs and ſor- ws, the Spirit of God would ne- er have choſen and ſingled it out om among all other ſorrows, to luſtrate ſorrow for ſin by it, yea, rrows for that ſpecial ſin of ercing Chriſt, as he doth. *They all look upon him whom they have* Zech. 12. *erced, and ſhall mourn for him, as* 10. *e that mourneth for an onely ſon.* low naked are thoſe Walls, and ow unfurniſhed is that Houſe, here the Children (its beſt Or- aments) are taken down and re- oved by Death! It is natural to ll men, to deſire the continuance f their Names and Families in e Earth; and therefore when od cuts off their expectations in at kind, they look upon them- lves as dry Trees, or as the wi- ering Stalks in the Fields, when e Flowers are fallen off and blown way from them.

2. Or

2. Or which is yet much wor
a Family may decline by the
generacy of its Off-spring. Wh
the Piety, Probity, and Vert
of Anceſtors deſcend not wi
their Lands to their Poſterity
here the true Line of Honour
cut off, and the glory of a Fam
ly dies, though its Children liv
the Family is ruin'd, though the
be a numerous Off-ſpring. Su
ly it were better mourn for t
dead Children, than for one ſu
living Child.

How many ſuch wretched F
milies can *England* ſhew this da
how hath Atheiſm and Debauch
ry ruin'd and ſubverted ma
great and once famous Familie
O it were better the *Arms* of tho
Families had been reverſed, a
their Lands alienated, yea, bet
had it been a Succeſſion had fa
ed, and that their Names had be
blotted out, than that Satan ſho
rule by Prophaneſs in the pla
where God was once ſo ſerious
and ſweetly worſhipped.

Whe

Whensoever therefore God shall either of these ways subvert a Family, it becomes them that are concerned in the Stroke, not only to own and acknowledge the hand of God in it, but to search their Hearts and Houses to find out the sins which have so provoked him: yet not so as to fall into an unbecoming despondency of Spirit, but withal to relieve themselves, as *David* here doth from the Covenant of God; *Yet hath he made with me an everlasting Covenant.* Which brings us to the third and principal point I shall insist on.

Observation III.

That the everlasting, well order'd, and sure Covenant of Grace, affords everlasting, well order'd, and sure Relief to all that are within the bond of it, how many or how great soever their personal or domestick tryals and afflictions are.

This

This point will be cleared t your Underſtandings, and pr pared for your uſe, by clearin and opening three Propoſition which orderly take up the ſum an ſubſtance of it, *viz.*

Propoſition I.

That the minds of men, yea, t beſt men, are weak and feeble thing under the heavy preſſures of afflictio and will reel and ſink under them except they be ſtrongly relieved an under-propp'd.

A bowing Wall doth not mor need a ſtrong Shore or *Butteres* than the mind of man needs ſtrong Support and Stay fro Heaven, when the weight of A fliction makes it incline and lea all one way. *Unleſs thy Law ha been my delights: I ſhould then hav periſhed in my affliction.* Pſal. 119. 92. *Q. d.* Wh ſhift other men make to ſtand th ſhock of their afflictions, I kno not

not; but this I know, that if God had not ſeaſonably ſent me the relief of a promiſe, I had certainly gone away in a faint fit of Deſpondency. O how ſeaſonably did God adminiſter the Cordials of his Word to my drooping ſinking Soul!

This weakneſs in the mind, to ſupport the burdens of Affliction, proceeds from a double cauſe, *viz.*

1. From the ſinking weight of the Affliction.
2. From the irregular and inordinate workings of the thoughts under it.

1. From the ſinking weight that is in Affliction, eſpecially in ſome ſorts of Afflictions: they are heavy preſſures, ponderous burdens in themſelves. So *Job* ſpeaks, *O that my grief were throughly weighed, and my calamity laid in the balances together: for now it would be heavier than the ſand of the ſea, therefore my words are ſwallowed up.* Job 6. 2,3.

Q. d. If all the Sand that lies upon all the ſhores in the World, were ſhovelled up into one heap, and caſt into one ſcale, and my ſorrows into the other, my grief would weigh it all up. How heavy are the hearts of the afflicted! what inſupportable ſorrows do they feel and groan under, eſpecially when God ſmites them in the deareſt and neareſt concerns they have in the World!

2. But eſpecially the reelings and ſtaggerings of the mind, are occaſioned by the inordinate and irregular workings of its own thoughts. Were it but poſſible to keep the mind in a ſerene, ſedate, and ordinate frame, our burdens would be comparatively light to what we now feel them to be, but the falling of the thoughts into confuſions and great diſtractions ſpoils all. Upon this account it is, that Afflictions are compared to a ſtupifying Doſe, which caſts the Soul into amazement. *Thou haſt ſhewed thy people hard things, thou haſt made us to drink the wine*

Pſal. 60. 3.

of aſtoniſhment. Afflictions are called the Wine of Aſtoniſhment, from their effects upon the mind: for under a great and ſudden ſtroke of God, it is like a *Watch* wound up above its due height, ſo that for a time it ſtands ſtill, neither Grace nor Reaſon move at all: and when it begins to move again, O how confuſed and irregular are its motions! It is full of murmurs, diſputes, and quarrels: theſe aggravate both our ſin and miſery. 'Tis our own thoughts which take the Arrow God ſhot at us, (which did but ſtick before in our Clothes, and was never intended to hurt us, but only to warn us) and thruſt it into our very hearts.

For Thoughts, as well as *Pon-yards*, can pierce and wound the hearts of men. *Luke* 2. 35. *A ſword ſhall pierce through thine own ſoul*; (*i.e.*) thy thoughts ſhall pierce thee. They can ſhake the whole fabrick of the Body, and looſe the beſt compacted and ſtrongly joynted parts of the Body. *Dan.* 5. 6. *His thoughts troubled*

bled him, and the joynts of his loyns were looſed. And thus a mans own mind becomes a Rack of Torment to him; a miſery which no Creatures, except men and Devils, are ſubjected to. O how many Bodies have been deſtroy'd by the Paſſions of the Soul! they cut through it, as keen Knife through a narrow Sheath. *Worldly ſorrow works death,* 2 Cor. 7. 10.

Propoſition II.

The merciful God, in condeſcenſion to the weakneſs of his people, hath provided the beſt ſupports and reliefs for their feeble and afflicted Spirits.

Pſal. 94. 19. *In the multitude of the thoughts I had within me, thy comforts delight my Soul.* Carnal men ſeek their relief, under trouble, from carnal things; when one Creature forſakes them, they retreat to another which is yet left them, till they are beaten out of all, and then their hearts fail, having no acquaintance

quaintance with God, or ſpecial intereſt in him: for the Creatures will quickly ſpend all that allowance of comfort they have to ſpend upon us. Some try what relief the Rules of *Philoſophy* can yield them, ſuppoſing a neat ſentence of *Seneca* may be as good a remedy as a Text of *David* or *Paul*; but alas, it will not do: ſubmiſſion from fatal neceſſity, will never eaſe the afflicted mind, as Chriſtian reſignation will do. It is not the eradicating, but regulating of the affections, that compoſes a burthened and diſtracted Soul. One word of God will ſignifie more to our peace, than all the famed and admired Precepts of men.

To neglect God, and ſeek relief from the Creature, is to forſake the Fountain of living Waters, and go to the broken Ciſterns, which Jer. 2. 13. can hold no water. The beſt Creature is but a Ciſtern, not a Fountain; and our dependance on it makes it a broken Ciſtern, ſtrikes a hole through the bottom of it,

so that it can hold no water.
Isai. 57. 12. *even I* (saith God) *am he that comforteth thee.* The same hand that wounds you, must heal you, or you can never be healed. Our compassionate Saviour, to asswage
Joh. 14. 18 our sorrows, hath promised *he will not leave us comfortless.* Our God will not contend for ever, lest the Spirit fail before him, *Isai.* 57. 16. He knew how ineffectual all other comforts and Comforters would be, even Physicians of no value, and therefore hath graciously prepared comforts for his distressed ones, that will reach their end.

Proposition III.

God hath gathered all the materials and principals of our relief into the Covenant of Grace, and expects that we betake our selves unto it, in times of distress, as to our sure, sufficient, and only Remedy.

As all the Rivers run into the Sea, and there is the Congregation

of all the Waters; ſo all the Promiſes and Comforts of the Goſpel, are gathered into the Covenant of Grace, and there is the Congregation of all the ſweet ſtreams of Refreſhment that are diſperſed throughout the Scriptures. The Covenant is the Store-houſe of Promiſes, the Shop of Cordials and rare *Elixirs*, to revive us in all our Faintings; though alas moſt men know no more what are their Virtues, or where to find them, than an illiterate Ruſtick, put into an *Apothecary's Shop*.

What was the Cordial God prepared to revive the hearts of his poor Captives groaning under hard and grievous Bondage both in *Egypt* and in *Babylon*? Was it not his Covenant with *Abraham*? And why did he give it the ſolemn confirmation by an Oath, but that it might yield to him, and all his believing Seed, *ſtrong conſolation*, the very ſpirit of joy amidſt all their ſorrows? Heb. 6. 17, 18.

And what was the relief God gave to the believing *Eunuchs* that

kept his Sabbaths, took hold of his Covenant, and chose the things in which he delighted. *To them* (saith he) *will I give in my house, and within my walls, a place, and a name better than that of sons or of Daughters.* Isai. 56. 4. Though they were deprived of those comforts other men have in their Posterity, yet he would not have them look upon themselves as dry Trees; a Covenant-interest would answer all, and recompence abundantly the want of Children, or any other earthly comfort.

Certainly therefore, *David* was at the right door of relief and comfort, when he repairs to the Covenant, as here in the Text, *Yet hath he made with me an everlasting Covenant.* There, or nowhere, the Relief of Gods Afflicted is to be found.

Now, to make any thing become a compleat and perfect relief to an afflicted Spirit, these three Properties must concur and meet in it, else it can never effectually relieve any man.

I. It

I. It must be able to remove all the causes and grounds of troubles.

II. It must be able to do so at all times.

III. It must be capable of a good personal security to us.

For if it only divert our troubles, (as Creature-comforts use to do) and do not remove the ground and cause of our trouble, 'tis but an *Anodine*, not a *Cure* or *Remedy*. And if it can remove the very ground and cause of our trouble for a time, but not for ever, then 'tis but a temporary relief; our troubles may return again, and we left in as bad case as we were before. And if it be in it self able to remove all the causes and grounds of our trouble, and that at all times, but not capable of a personal security to us, or our well-established interest in it, all signifies nothing to our relief.

But open your eyes and behold, O ye afflicted Saints, all these Properties of a compleat relief meeting together in the Covenant, as it is display'd in the Text. Here is a Covenant able to remove all the grounds and causes of your trouble; for it is *ORDER'D in all things*, or aptly disposed by the wisdom and contrivance of God to answer every cause and ground of trouble and sorrow in our hearts. It is able to do this at all times; as well in our day, as in *David*'s or *Abraham*'s day: for it is an *Everlasting Covenant*; its vertue and efficacy is not decay'd by time. And lastly, it is capable of a good personal security or assurance to all Gods afflicted people; for it is a *Sure Covenant*. The concurrence of these three Properties in the Covenant, makes it a compleat Relief, a perfect Remedy, to which nothing is wanting in the kind and nature of a Remedy. These three glorious Properties of the Covenant are my proper Province to open and confirm, for your sup-

port

port and comfort in this Day of Trouble.

I.

That the Covenant of Grace is able to remove all the causes and grounds of a Believers trouble, be they never so great or many. This I doubt not will be convinceingly evidenced and demonstrated by the following Arguments, or undeniable Reasons.

Argument I.

Whatsoever disarms Afflictions of the only sting whereby they wound us, must needs be a compleat Relief and Remedy to the afflicted Soul.

But so doth the Covenant of Grace, it disarms Afflictions of the only sting by which they wound us.

Therefore the Covenant of Grace must needs be a compleat Relief.

Relief and Remedy to the afflicted Soul.

The ſting of all Afflictions, is the guilt of ſin; when God ſmites, Conſcience uſually ſmites too: and this is it that cauſes all that pain and anguiſh in the afflicted. 'Tis plainly ſo in the Example of the Widow of *Zarephath*, when her ſon, her only ſon, and probably her only child died, how did that ſtroke of God revive guilt in her Conſcience, and made the affliction piercing and intolerable! as appears by her paſſionate Expoſtulation with *Elijah*, who then ſojourned in her houſe: *What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon? Q. d.* What injury have I done thee? Didſt thou come hither to obſerve my ſins, and pray down this Judgment upon my Child for them? The death of her ſon revived her guilt, and ſo it generally doth, even in the moſt holy men.

1 King. 17. 18.

When

When *Job* looked upon his wasted body under Afflictions, every wrinkle he saw upon it, seemed to him like a witness rising up to testifie against him. *Thou hast filled me with wrinkles which is a witneß against me, and my leaneß riſing up in me, beareth witneß to my face.* Job 16. 8.

Affliction is like a *Hue and Cry* after sin in the ears of Conscience, and this is the envenom'd poysonous sting of Affliction: pluck out this, and the afflicted man is presently eased, though the matter of the affliction still abide with him, and lie upon him. He is afflicted still, but not cast down by affliction; the anguish and burden is gone, though the matter of trouble remain.

This is plain both in Scripture, and in Experience. Suitable hereunto is that strange, but sweet Expression, *The inhabitant ſhall not ſay I am ſick, the people that dwell therein ſhall be forgiven their iniquities.* Isai. 33. 24. It's not to be imagined these people had found such a *fortunate Island*, & happy *Climate*, where no Disease could touch or invade their Bodies;

Bodies; no, ſickneſs will find out the Bodies of the beſt men, where ever they live; wherever ſin hath been, ſickneſs and death will follow it. Heaven is the only privileg'd place from theſe miſeries: but the meaning is, though they be ſick, they ſhall not feel the pains and burdens of ſickneſs: they *ſhall not ſay they are ſick*: And why ſo? becauſe their iniquities are forgiven. Plainly confirming what was before aſſerted, that the anguiſh of an Affliction is gone as ſoon as ever the ſting of guilt is plucked out. And hence pardoning of the Soul, and healing of the Body, are put together as conjugate mercies: *Bleſs the Lord, O my ſoul, who forgiveth all thine iniquities and healeth all thy diſeaſes.* When the ſoul is at eaſe, the pains of the body are next to nothing: ſickneſs can cloud all natural joys, but not the joy of a Pardon.

Pſal. 103. 1, 3.

Nay, which is yet more; pluck out but the ſting of ſin, and there is no horrour in Death, the King of Terrours, and worſt of all outward

ward Evils. See how the pardoned Believer triumphs over it: *O death, where is thy ſting? O grave, where is thy victory? the ſting of death is ſin.* 1 Cor. 15. 55. They are words of defiance, as men uſe to deride and ſcorn a boaſting inſulting Enemy, when they ſee him caſt upon his back, and his ſword broken over his head.

Heus! ubi nunc faſtus, altaq; verba jacent? Ovid.

Where are your boaſts and menaces now? O Death, thou haſt loſt thy ſting and terrour together. Thus the pardoned Believer, with an holy gallantry of ſpirit, derides and contemns his diſarmed Enemy Death: ſo then 'tis manifeſt, that whatever plucks out the poyſonous ſting of Affliction, muſt needs be an effectual Remedy and Cure to the afflicted perſon.

But this the Covenant of Grace doth, it reveals and applies Goſpel-remiſſion to them that are within the bleſſed bond of it.

This

Jer. 31. 33, 34. *This shall be the Covenant that I will make with the house of Israel; I will forgive their iniquity, and I will remember their sin no more.* Behold here a gracious, full, and irrevocable Pardon! I will forgive, or be propitiously merciful, as the word imports; pointing plainly to Christ our Propitiation, our sins are forgiven us for his Names sake. And a Pardon as *full* as it is *free*: iniquity and sin, smaller and greater, are here forgiven: for God in the remission of his peoples sins having respect to the propitiating Bloud of Christ, he pardons all as well as some, that Bloud deserving and purchasing the most full and compleat Pardons for his People. 1 Joh. 1. 7. *The bloud of Christ cleanseth us from all sin.*

מלח
ἱλεως ἐσομαι
It respects the propitiatory expiation of sin by Christ, who is therefore called ἱλασμὸς, *&* ἱλαστήριον. 1 Joh. 2. 2. & Rom. 3. 25.

And this Covenant-pardon is as *firm*, as it is *free* and full: So run the expressions in the Grant, *I will remember their sin no more*: or in the Apostles words, *Heb.* 8. 12. οὐ μὴ μνησθῶ ἔτι. I will not remember them again. That is, not so remember as to impute them, or con-

condemn my pardoned ones for them: for the pardoned persons come no more into condemnation, *Joh.* 5. 24. their sins are cast into the depths of the Sea, *Mica.* 7. 19. Sooner shall the East, and the West, the two opposite points of Heaven, meet, than the pardoned soul and its sins meet again in condemnation, *Psal.* 103. 12.

Now, the case standing thus with all Gods Covenant-people, all their sins being graciously, fully, and irrevocably forgiven them, how convincingly and sweetly doth this conclusion follow, that the Covenant is a compleat Remedy to all afflicted Believers? As nothing can befal us before Christ and Pardon be ours, which is sufficient to raise us, so nothing can befal us afterwards, which should deject and sink us. This is the first benefit afflicted Believers receive from the Covenant, and this alone is enough to heal all our sorrows.

Argument

Argument II.

As the Covenant of Grace d
arms all the Afflictions of Be
vers of the only ſting by whi
they wound them; ſo it alt
the very nature and property
their Afflictions, and turns the
from a *Curſe* into a *Bleſſing*
them: and in ſo doing it becom
more than a *Remedy*, even a choi
Benefit and Advantage to them.

All Afflictions in their own n
ture, are a part of the *Curſe*; the
are the conſequents and puniſ
ments of ſin; they work naturall
againſt our good: but when on
they are taken into the Covenan
their nature and property is alte
ed. As Waters in their ſubter
nean paſſages meeting ſome ve
tuous Mineral in their courſe, a
thereby impregnated and endow
ed with a rare healing property
the Body; ſo Afflictions paſſi
through the Covenant, recei
from it an healing Vertue to ou
ſoul

ſouls. They are in themſelves ſoure and harſh, as wild Hedge-Fruits; but being ingrafted into this ſtock, they yield the pleaſant Fruits of Righteouſneſs. *If his children break my Statutes, and keep not my Commandments, then will I viſit their iniquity with the rod, and their ſins with ſtripes: nevertheleſs my loving kindneſs will I not utterly take away, nor ſuffer my faithfulneſs to fail.* Here you may ſee all the Rods of Affliction put into the Covenant, as *Aaron*'s Rod was into the Ark. And hence two things neceſſarily follow. Pſal. 89. 30, 31.

(1.) That ſuch Afflictions can do the Children of God no hurt. They may affright, but cannot hurt them: We may meet them with fear, but ſhall part from them with joy: An unſanctified Rod never did any man good, and a ſanctified Rod never did any man hurt: He may afflict our Bodies with ſickneſs, deny, or cut off our comfort in Children, impoveriſh our Eſtates, let looſe perſecutors upon us; but in all this he really doth

doth us no hurt, as he ſpeaks in Je
25.6. no more hurt than a skil
Chirurgeon doth in ſaving his P
tients life, by cutting off a mor
fied gangren'd Member: no mo
hurt than Froſts and Snow do t
Earth in killing the rank Wee
that exhauſted the ſap and ſtreng
of it, and preparing and mello
ing it to produce a fruitful crop
Corn. By theſe he recals o
minds from vanity, weans o
fond and enſnaring affections fro
the World, diſcovers and mortifi
thoſe luſts, which gentler metho
and eſſays could not do: and
this for our hurt?

I confeſs Gods thoughts an
ours often differ upon this cas
We meaſure the good and evil o
Providences by their reſpect t
the eaſe and pleaſure of our fleſh
but God ſees this is the way to ca
our Spirits into a dead formality
and in removing them, he do
but deprive us of the occaſions an
inſtruments of ſpiritual miſchie
and miſeries, in which certainly
he doth us no hurt.

(2.) But

(2.) But that is not all. Afflictions once put into the Covenant, muſt promote the good of the Saints: they are beneficial, as well as harmleſs things. *We know* ſaith the Apoſtle) *that all things work together for good to them that love God.* This Promiſe is the *Compaſs* which ſets the courſe and directs the motion of all the Afflictions of the People of God; and no Ship at Sea obeys the *Rudder* ſo exactly, as the troubles of the Righteous do the direction of this Promiſe. Poſſibly we cannot diſcern this at preſent, but rather prejudge the works of God, and ſay all theſe things are againſt us; but hereafter we ſhall ſee, and with joy acknowledge them to be the happy inſtruments of our ſalvation.

How often hath Affliction ſent the People of God to their knees, with ſuch Language as this! 'O my God, how vain and ſenſual hath this heart of mine been under proſperity! How did the love of the Creature, like a ſluce,

'cut in the bank of a River, dra
'away the ſtream of my affec
'ons from thee! I had gotten
'ſoft Pillow of Creature-comfo
'under my head, and I eaſily f
'aſleep, and dreamed of nothi
'but reſt and pleaſure, in a ſta
'of abſence from thee; but no
'thy Rod hath awakened m
'and reduced me to a right ſen
'of my condition. I was neg
'gent or dead-hearted in t
'courſe of my duty, but now
'can pray more fervently, feelin
'ly, and frequently than befo
'O it was good for me, that I ha
'been afflicted. O, ſaith God
'how well was this Rod beſtow
'which hath done my poor Chi
'ſo much good! Now I ha
'more of his heart, and more
'his time and company than eve
'Now I hear the voice, and ſe
'the gracious workings of the Sp
'rit of my Child after me again
'as in the days of his firſt love
The ſum of all this you may ſee i
the ingenuous meltings of *Ephra*
under a ſanctified Rod, *Jer.* 31.

9, 20. and the sounding of the bowels of mercy over him. 'E-*phraim* mourns at Gods feet, and God falls upon *Ephraim*'s neck. I have been as a Beast, saith *Ephraim:* Thou art a dear son, a pleasant child, saith God. My bowels are troubled and pained for sin, saith *Ephraim:* And my bowels are troubled for thee, and my compassions rolled together, saith God. O blessed fruits of sanctified Rods! such precious effects as these richly repay you for all the pain and anguish you feel. And thus, as the wound of a *Scorpion* is healed by applying its own Oyl, so the evil of Affliction is cured by the sanctified Fruits that it produceth when it is once put into the Covenant.

Argu-

Argument III.

The Covenant doth not only alter the nature and property of the Saints Afflictions, but it also *orders, disposes* and aptly places them in the frame of Providence, among the other means and inſtruments of our ſalvation; ſo that a Council of Angels could never place them or the leaſt circumſtance belonging to them, more aptly and advantageouſly than it hath done. The knowledge of this muſt needs quiet and fully relieve the afflicted ſoul: and who can doubt but that believes it to be a Covenant *ordered in all things*, as the Text ſpeaks? Here all things, yea, the moſt minute-circumſtances that befal you, are reduced to their proper Claſs, and place of ſervice; all exactly ordered, that all the wiſdom of men and Angels know not how to mend or alter any thing to your advantage.

If a ſmall Pin be taken out of the frame of a *Watch*, and placed any where elſe, the motion is either preſently ſtopped, or made irregular. And as *Gallen* obſerves of the curious Fabrick of an humane Body, that if the greateſt Naturaliſt ſhould ſtudy an hundred years to find out a more commodious ſcituation, or configuration of any part thereof, it could never be done. 'Tis ſo here: No man can come after God, and ſay, this or that had been better placed or timed, than it is, if this Affliction had been ſpared, and ſuch an enjoyment ſtood in the room of it, it had been better. All God's Providences are the reſults and iſſues of his infinite Wiſdom: for *he works all things according to the counſel of his own will*, Eph. 1. 11. The *Wheels*, (i. e.) the motions and revolutions of Providence, are full of Eyes; they are well adviſed, and judicious motions, *Non cæco impetu volvuntur rotæ*; they run not at random. The moſt regular and excellent Ezek. 1. 18.

working, must needs follow the most deep and perfect counsel. Isai. 28. 29. *He is deep in counsel, and excellent in working.*

Now every Affliction that befals Gods covenanted People, being placed by the most wise and infinite counsel of God, in that very order, time, and manner in which they befal them, this very Affliction, and not that, at this very time, and not at another, (it being always a time of need, 1 *Pet.* 1. 6.) and usher'd in by such fore-running occasions and circumstances; it must follow, that they all take the proper places, and nick exactly the fittest seasons; and if one of them were wanting, something would be defective in the frame of your happiness. As they now stand, they work together for your good, which displaced, they would not do.

It's said, *Jer.* 18. 11. *Behold I frame evil, and I devise a device.* It's spoken of the contrivance and frame of Afflictions, as the proper work of God. The project of it

is laid for his glory, and the eternal good of his People. It turns to their ſalvation, 1 *Phil.* 19. But oh how fain would we have this or that Affliction ſcrued out of the frame of Providence, conceiving it would be far better out than in. O if God had ſpared my Child, or my Health, it had been better for me than now it is. But this is no other than a preſumptuous correcting and controlling of the Wiſdom of God; and ſo he interprets it, *Job* 40. 2. *He that reproveth God, let him anſwer it.* God hath put every Affliction upon your Perſons, Eſtates, Relations, juſt where you find and feel it; and that whole frame he hath put into the Covenant, in the vertue whereof it works for your ſalvation: and therefore let all diſputings and reaſonings, all murmurs and diſcontents ceaſe, nothing can be better for you, than as God hath laid it; and this one would think ſhould heal and quiet all. You your ſelves would mar all, by preſuming to mend any thing.

Who hath directed the ſpirit of the
Iſai. 40. 13, *Lord, or being his counſellour, hath*
14. *taught him? With whom took he counſel, and who inſtructed him, and taught him the path of judgment? and taught him knowledge, and ſhewed him the way of underſtanding?* Well then, be ſatisfied 'tis beſt as it is; and nothing can be ſo advantageous to you, as God's project and contrivance, which you are ſo uneaſie under, and diſſatisfi'd about.

Argument IV.

As the Covenant ſorts and ranks all your troubles into their proper Claſſes and places of ſervice, ſo it ſecures the ſpecial gracious preſence of God with you, in the deepeſt plunges of diſtreſs that can befal you; which preſence is a full relief to all your troubles, or elſe nothing in the World is or can be ſo.

The very Heathens thought themſelves well ſecured againſt all evils

evils and dangers, if they had their petty houſhold Gods with them in their Journeys: but the great God of Heaven and Earth hath engaged to be with his People, in all their afflictions and diſtreſſes. As a tender Father ſits up himſelf with his ſick Child, and will not leave him to the care of a ſervant only; ſo God thinks it not enough to leave his Children to the tutelage and charge of Angels, but will be with them himſelf, and that in a ſpecial and peculiar way: ſo run the expreſs words of the Covenant, *I will not turn away from them to do them good, but I will put my fear into their hearts; and they ſhall not depart from me.* Here he undertakes for both parts, himſelf and them. *I will not*, and *they ſhall not.* Jer. 32. 40.

Here is the Saints ſecurity for the gracious preſence of God with them, a preſence which diſpels all the Clouds of affliction and ſorrow, as the Sun ſcatters the morning Miſts. The God of all conſolation is with you, O poor dejected

ed Believers, and will not ſuch a preſence turn the darkneſs into light round about you? There is a threefold preſence of God with his Creatures.

1. Eſſential, which is common and neceſſary to all.
2. Gracious, which is peculiar to ſome on Earth.
3. Glorious, which is the felicity of Heaven.

The firſt is not the priviledge here ſecured; for it is neceſſary to all, good and bad: in him we all live, and move, and have our being. The vileſt *Men* on Earth, yea the *Beaſts* of the Field, and the very *Devils* in Hell are always in this preſence of God, but it is their torment, rather than their priviledge. The laſt is proper to the glorified Saints and Angels. Such a preſence imbodied, Saints cannot now bear; but it is his ſpecial gracious preſence which is made over and ſecured to them in the Covenant of Grace: and this preſence of God is manifeſted to them two ways.

1. Inter-

1. Internally, by the Spirit.
2. Externally, by Providence.

1. Internally, by the Spirit of Grace dwelling and acting in them, this is a choice priviledge to them in the day of affliction: for hereby they are inſtructed and taught the meaning of the Rod. Pſal. 94. 12. *Bleſſed is the man whom thou chaſteneſt, and teacheſt him out of thy law.* O 'tis a bleſſed thing to be taught ſo many Leſſons by the Rod, as the Spirit teacheth them! Surely they reckon it an abundant recompence of all that they ſuffer. *It is good for me that I have been afflicted, that I might learn thy ſtatutes.* Yea, he refreſhes as well as teaches, and no Cordials revive like his. *In the multitude of the thoughts I had within me, thy comforts delight my ſoul.* Yea, by the preſence and bleſſing of his Spirit, our Afflictions are ſanctified to ſubdue and purge out our corruptions. *By this ſhall the iniquity of Jacob be purged, and this*

Pſal. 119. 71.

Pſal. 94. 19.

Iſai. 27. 9.

is all the fruit to take away ſin. Now if a man be inſtructed in the ends and deſigns of the Rod, refreſhed and comforted under every ſtripe of the Rod, and have his ſins mortified and purged by the ſanctification of the Spirit upon his Afflictions; then both the burthenſomneſs and bitterneſs of his Afflictions are removed and healed by the internal preſence of the Spirit of God with his afflicted ones. But,

2. Beſides this, God is providentially preſent with his People, in all their troubles, in a more external way; ordering all the circumſtances of their troubles to their advantage. He orders the degree and extent of our Afflictions, ſtill leaving us ſome mercies and comforts to ſupport and refreſh us, when others are cut off. In
Iſai. 27. 8. meaſure doth he debate with his Covenant People, ſtaying the rough wind in the day of the Eaſt wind. He might juſtly ſmite all our outward *Comforts* at once, ſo that Affliction ſhould not riſe up

the

the ſecond time: for what comfort ſoever hath been abuſed by ſin, is thereby forfeited into the hand of Judgment. But the Lord knows our inability to ſuſtain ſuch ſtrokes, and therefore proportions them to our ſtrength. We have ſome living Relations to miniſter comfort to us, when mourning over our dead: He makes not a full end of all at once. Yea, and his Providence ſupports our frail Bodies, enabling them to endure the ſhocks and ſtorms of ſo many Afflictions, without ruine. Surely there is as much of the care of Providence manifeſted in this, as there is in preſerving poor crazy leaking Barks, and weather-beaten Veſſels at Sea, when the Waves not only cover them, but break into them, and they are ready to founder in the midſt of them.

O what a ſingular mercy is the gracious preſence of God with men! even the ſpecial preſence of that God, *who is above all, and through all, and in you all,* as the *Apoſtle* ſpeaks. *Above all,* in Majeſty Eph. 4 6.

and Dominion; *through all*, in his most efficacious Providence; and *in you all*, by his Grace and Spirit. As he is above all, so he is able to command any Mercy you want, with a word of his mouth; as he is through all, so he must be intimately acquainted with all your wants, straights, and fears; and as he is in you all, so he is engaged for your support and supply, as you are the dear Members of Christ's mystical Body.

Object. But methinks I hear *Gideon*'s Objection rolled into the way of this soveraign Consolation. If God be with us, why is all this Evil befallen us?

Sol. All what? If it had been all this rebellion and rage against God, all this apostacy and revolting more and more, all this contumacy and hardness of heart under the Rod; then it had been a weighty and stumbling Objection indeed: but to say, If God be with us, why are all these chastening corrections and temporal crosses befallen us? why doth he smite

our

our Bodies, Children, or Eſtates? is an Objection no way fit to be urged by any that are acquainted with the Scriptures, or the nature and tenour of the Covenant of Grace. Is afflicting and forſaking, all one with you? muſt God needs hate, becauſe he ſcourgeth you? I queſtion whether Satan himſelf hath impudence enough to ſet ſuch a Note or Comment upon *Heb.* 12. 6. *For whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth.*

No, no, Chriſtian, 'tis not a chaſtening Rod, but the denying of ſuch a favour, and ſuffering men to ſin with impunity, and go on proſperouſly in the way of their own hearts, that ſpeaks a rejected man, as the next words, *ver.* 7. informs you. As he never loved you the better for your proſperity, ſo you may be confident he loves you never the leſs for your adverſity: and will not this cloſe and heal the wounds made by Affliction? What, not ſuch a Promiſe as this, *I will be with him in trouble,*

Pſal.

Pſal. 91. 15. Will not ſuch a preſence revive thee? What then can do it? *Moſes* reckoned that a Wilderneſs with God, was better than a *Canaan* without him. *If thy preſence go not with me* (ſaith he) *then carry us not hence.* And if there be the Spirit of a Chriſtian in thee, and God ſhould give thee thine own choice, thou wouldſt rather chuſe to be in the midſt of all theſe Afflictions with thy God, than back again in all thy proſperity, and among thy Children and former Comforts, without him.

Exod. 33. 15.

Argument V.

As this Covenant aſſures you of Gods gracious and ſpecial preſence, ſo it fully ſecures all the Eſſentials and Subſtantials of your Happineſs, againſt all hazards and contingencies; in which ſecurity lies your full Relief and compleat Remedy againſt all your troubles for the loſs of other things.

There

There be two sorts of things belonging to all God's People, *viz.*

1. Essentials.
2. Accidentals.

1. They have some things which are essential to their Happiness; such are the loving kindness of God, the pardon of sin, union with Christ, and eternal salvation. And they have other things which are Accidentals, that come and go, live and die, without affecting or altering their Happiness; such are Health, Estates, Children, and all sorts of Relations and earthly Comforts. These are to our Happiness, as Leaves are to the Tree which fade and fall away without endangering the Tree; but the other as the vital Sap, without which it withers and dies at the very root. Now if it can be made out that the Covenant fully secures the former; then it will strongly follow, that it therein abundantly relieves us under all our sorrows

ſorrows for the latter: and that it doth ſo, will evidently appear, by reviewing the Covenant, wherein you ſhall find all theſe ſubſtantial and eſſential Mercies of Believers, fully ſecured againſt all hazards and contingencies whatſoever.

There the loving kindneſs of God is ſecured to their Souls, whatever Afflictions he lays upon
Pſal. 89. 33. their Bodies. *Nevertheleſs my loving kindneſs will I not take away.* And their pardon is as ſafe as the favour of God is; 'tis ſafely lockt
Jer. 31. 34. up in that Promiſe, *I will remember their ſins no more.* Yea, Heaven, together with our perſeverance in the way to it, are both put out of hazard by that invaluable Pro-
Joh. 10. 28. miſe, *They ſhall never periſh, neither ſhall any man pluck them out of my hand.*

Thus are all the Eſſentials of a Believers Happineſs ſecured in the Covenant; and theſe being ſafe, the loſs of other enjoyments ſhould not much affect or wound them, becauſe if he enjoy them, they add nothing to his Happineſs; and

and if he loſe them, he is ſtill happy in God without them. And this unriddles that Ænigmatical Expreſſion of the Apoſtle, *As having nothing, and yet poſſeſſing all things*; (*i. e.*) the ſubſtraction of all external things cannot make us miſerable, who have Chriſt for our portion, and all our happineſs intire in him. 2 Cor. 6. 10.

If a man travelling on the Rode fall into the hands of Thieves who rob him of a few Shillings, why this doth not much affect him: for though he have loſt his ſpending Money, yet his ſtock is ſafe at home, and his Eſtate ſecure, which will yield him more. Or if a man have been at Court, and there obtain'd a Pardon for his Life, or a Grant of a Thouſand pound *per annum*, and returning home ſhould chance to loſe his Gloves or his Handkerchief, ſure if the man be in his wits, he will not take on or mourn for the loſs of theſe Trifles, whilſt the Pardon or Grant is ſafe. Surely theſe things are not worth the mentioning.

'Tis

'Tis true, the loſs of outward earthly things, are to a Believer real *Tryals*, yet they are but ſeeming Loſſes: and therefore they are expreſſed in the Apoſtles phraſe with a *Tanquam, ſicut: As chaſtened, and not killed; as ſorrowful, yet always rejoycing.* And if your loſſes be but as it were loſſes, your ſorrows ſhould be but as it were ſorrows: Much like a Phyſick-ſickneſs, which we do not call a proper ſickneſs, but as it were a ſickneſs, becauſe it conduceth to the *health*, and not to the *hurt* of the Perſon; as all God's medicinal Afflictions on his People alſo do.

2 Cor. 6. 9.

Indeed, if the ſtroke of God were at our Souls, to cut them off from Chriſt and Heaven, to raze our Names out of the Covenant, or revoke the pardon of ſin; then we had cauſe enough to juſtifie the extremity of ſorrow; cauſe enough to weep out our eyes, and break our hearts for ſuch a diſmal blow as that would be. But bleſſed be God you ſtand out of the

way

way of ſuch ſtrokes as theſe; let God ſtrike round about you, or lay his hand upon any other comforts you poſſeſs, he will never ſmite you in theſe eſſential things, which is certainly enough to allay and relieve all your other ſorrows.

My Name is blotted out of the Earth, but ſtill it is written in Heaven. God hath taken my only Son from me, but he hath given his only Son for me, and to me. He hath broken off my hopes and expectations as to this World, but my hopes of Heaven are fixed, ſure, and immoveable for ever. My houſe and heart are both in confuſion and great diſorder, but I have ſtill an everlaſting Covenant ordered in all things, and ſure. I cannot ſay my ſon liveth, but I can ſtill ſay I know that my Redeemer liveth. *The graſs withereth, and the flower fadeth; but the word of the Lord abideth for ever,* Iſai. 40. 8.

Argu-

Argument VI.

As God ſtrikes none of the ſu
ſtantial Mercies of his Covena
People, ſo when he doth ſmi
their external and accidental Co
forts, the Covenant of Grace
ſures them, that even thoſe ſtro
are the ſtrokes of Love, and n
Wrath; the Wounds of a Frie
and not of an Enemy: which
another ſingular relief to the a
cted ſoul.

The moſt frightful thing in a
Affliction, is the mark or charac
of God's Wrath which it ſeems
bear: take away that, and the Af
Pſal. 6. 1. ction is nothing. *O Lord, rebuk
not in thine anger, neither chaſten
in thy hot diſpleaſure.* He doth n
deprecate the rebukes, but the a
ger of God; not his chaſtenin
but his hot diſpleaſure. Gods a
ger is much more terrible than h
rebuking, and his hot diſpleaſu
than his chaſtening. Therefo
he intreats, that whatever God d

to him in the way of affliction, he would do nothing in the way of wrath; and then he could bear any thing from him. A mark of divine anger ingraven upon any Affliction, makes that Affliction dreadful to a gracious ſoul.

But if a man be well ſatisfied that whatever anguiſh there be, yet there is no anger, but that the Rod is in the Hand of Love: O how it eaſes the ſoul, and lightens the burden! Now this deſirable point is abundantly cleared in the Covenant; where we find a clear *Conſiſtence*, yea, a neceſſary *Connexion* betwixt the Love and the Rod of God, *Pſal.* 89. 31. and *Heb.* 12. 6. nay, ſo far are the Afflictions of the Saints from being marks of his Wrath, that they are the Fruits and Evidences of his Fatherly Love.

Two men walking through the Streets, ſee a company of Boys fighting, one of them ſteps forth and ſingles out one of thoſe Boys, and carries him home to correct him; which of the two think you is

is that Childs Father? The ca
ſtanding thus with all Gods Pe
ple, ſurely there is no reaſon f
their deſpondencies whatever th
Afflictions be.

Argument VII.

Laſtly, the Covenant doth n
only diſcover the conſiſtence a
connection betwixt the Love a
the Rod of God, but it alſo gi
full ſatisfaction to the Saints, t
whatſoever temporary Mercy th
are deprived of, which was wi
in the Bond of the Coven
when they enjoyed it, is n
loſt, but ſhall certainly be reſtor
to them again with a rich i
provement, and that they ſhall
joy it again to all eternity.

What a rare Model or Platfo
of Conſolatory Arguments ha
the Apoſtle laid down, to antid
our immoderate ſorrows for t
death of our dear Relatives wh
died intereſted in Chriſt and t
Covenant! *I would not have y*
ignora

norant, brethren, concerning them 1 Theſſ. 4.
hich are aſleep, v. 13. They are 13,14,15,
ot dead, but aſleep. Sleep is but 16,17, 18.
Parentheſis to the Labours and
ravels of this Life; and it is but
partial privation, not of the ha-
it, but acts of Reaſon, to which
pon awaking the ſoul returns a-
ain. Juſt ſuch a thing is that
hich in believers is commonly
alled Death. And we do not
ſato bewail our Friends, becauſe
ey are fallen aſleep: And there-
re it no way becomes us to ſor-
w as thoſe that have no hope,
or to look upon them as loſt;
(as he ſtrongly argueth and
ncludeth, *v.* 14.) their reſtora-
on to their Bodies, yea, and to
ll enjoyment again, is fully ſe-
ured both to them and us by the
ſurrection of Jeſus from the
ead. The influence of his Re-
rrection is by the Prophet *Iſaiah* Iſai. 26. 19.
mpared to the Morning-dew,
ſhew that what vertue there is
the Morning-dew to cauſe the
nguiſhing Plants of the Earth to
ive and flouriſh, that, and much
more

more there is in the Reſurrectio
of Chriſt, to revive and quicke
the dead bodies of theſe Saint
their Bodies ſhall be reſtored b
vertue of the warm animatin
dew or influence of his Reſurre
ction.

Obj. But the marvellous chang
which the Reſurrection makes u
on glorified Bodies, and the lo
ſeparation of many Ages betwi
us and them, ſeems to make it i
poſſible for us to know them
thoſe that were once related to
upon Earth; and if ſo, then th
comfort which reſulted from the
as in relation to us, is periſh
with them at death.

Sol. Whatever change the R
ſurrection ſhall make on their B
dies, and the length of time
twixt our parting with them
Earth, and meeting them ag
in Heaven, ſhall be; neither
one or other ſeem ſufficient to
form the grounds of our hope, th
we ſhall know them to be the ve
perſons that were once ſo dear
us upon Earth. There may rema
ſom

me lineament or property of individuation whereby the acute glorified eye may possibly discover who they were; or if not, yet one can doubt but it may be discovered to us by revelation from God: and that one way or other will be discovered, is highly probable, because nothing will be denied to that perfect State which may contribute to, or compleat the joy and happiness thereof, as we cannot but think this knowledge will do. If *Adam* knew Eve to be flesh of his flesh, and bone of his bone, in the state of innocence; and if the Apostles knew *Moses* and *Elias* upon the Mount; yea, if *Dives* in Hell knew *Abraham* and *Lazarus* in Heaven: sure we may well allow that knowledge to the glorified Saints in Heaven, which we find in the State of Innocence, or in the sinful State on Earth, or in the State of the Damned in Hell.

And if so, then the Covenanted Parents shall be able to say in that day,

day, This was our Child for whom we prayed and travelled again, ti Christ was formed in him; th is he whom we educated for God and trained up in the Nurture an Admonition of the Lord; an now we see the fruit of our Pray ers, Counsels, Catechisings, Child of so many Prayers perish not. And the Covenanted Chil shall say, This was my pious Fa ther, who took such care for m Soul; and this my tender Moth who, like another *Monica*, was zea lously concerned for my eter happiness. These are they th sowed so many Prayers, whic God gave them not time reap the fruits of on Earth, b now they shall reap the fruit an comfort of them for ever. O joy ful meeting in the Kingdom God! The joy of such a meetin abundantly recompences for the tears and groans of a dolore parting.

Now, put all this together, an value the Arguments produced make good the first thing pr

pounded

pounded, namely the ſufficiency of the Covenant to relieve and remedy all the ſorrows and loſſes of Believers, be they never ſo many, or ſo great; this cannot be doubted, ſince it hath been proved, that it *Diſarms* all their Afflictions of the only ſting by which they wound; *Alters* the very nature and property of their Afflictions, turning them from Curſes into Bleſſings; *Ranks* and *Diſpoſes* them into their proper claſs and place of ſervice, ſo as the counſel of men and Angels could never lay them better to our advantage; *Engages* the gracious and ſpecial preſence of God with you in all your troubles; *Secures* all your eſſential and ſubſtantial Mercies from all hazards and contingencies; *Diſcovers* a conſiſtency, yea a connection betwixt the Rod and the Love of God; and *Aſſures* you, that whatever temporal Mercy you ever enjoy'd in, and by vertue of the Covenant, ſhall be reſtored to you again with an admirable improvement, and ſingular

advantage. It is by all this, I say, abundantly proved, that the Covenant is a soveraign and effectual Remedy to all the sorrows of Gods People; and that it was no *Hyperbole* in *David's Encomium*, when he call'd it his Salvation, and all his Desire. But then, as I hinted before,

II.

It must be able to do these things at all times, and in all Ages, or else it will be but a temporary relief to some only, and not to all. Now that the Covenant hath this ability in all Ages, and is as able to relieve us now, as it was to relieve *David* in his day, fully appears by the *Epithet* given it in the Text, it is an *EVERLASTING COVENANT. Yet hath he made with me an everlasting Covenant.*

Time is the measure of other things; but Everlastingness is the measure of the Covenant. When the Lord espouseth a People to him-

himself in Covenant, *he betroths them to himself for ever*, Hos. 2. 19. and from that day forward they may say on good grounds, *This God is our God for ever and ever: he will be our guide even unto death*, as it is in *Psal.* 48. 14. Nothing in nature is so firmly established as the Covenant is. Hills and Mountains shall sooner start from their basis and centre, and fly like wandering Atomes up and down in the Air, than this Covenant shall start from its sure and stedfast foundation, *Isai.* 54. 10.

The Causes and Reasons of the immutability of the new Covenant, are

1. The unchangeable purpose of God, which is a sure and stedfast foundation. 2 Tim. 2. 19. *Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth who are his.* The first act of Gods love to the creature is that by which he chuseth such a one to be his, and is therefore called the foundation of God, as being that on which he lays the super-

ſtructure of all other Mercies. And this ſtand ſure, there can be no vacillancy or ſlipperineſs in ſuch a foundation: for he knows who are his; he knows them as his Creatures, and as his new Creatures in Covenant with him; as his by Election, and his by Covenant, Tranſaction and Compact. The purpoſe of his Grace before time, gave being to the Covenant of Grace in time, and is the foundation of it.

2. The Free Grace of God in Chriſt, is that which gives immutability to this Covenant. It is not built upon Works, but Grace: Rom. 4. 16. *Therefore it is of faith, that it might be by grace; to the end the promiſe might be ſure to all the ſeed.* This Covenant is not founded as the firſt was, upon the variable and inconſtant obedience of man, but upon Grace which is a ſteady and firm foundation.

3. The ſuretiſhip of Chriſt gives everlaſting ſtability to this Covenant. Heb. 7. 22. *He was made the ſurety of a better Teſtament,* or Cove-

Covenant: for διαθήκη, signifies both, he struck hands, or engaged himself for the whole Covenant, and every condition in it, and that both on Gods part and ours; to undergo all our punishments, to pay all our debts, and to work in us all that God required of us in the Covenant of Grace: and all this under the penalty that lay upon us to have undergone. And this not as other Sureties, who enter into one and the same Bond with the principal, so that the Creditor may come upon which he will; but he lays all upon Christ, and relies wholly upon him for satisfaction, knowing he was able to perform it; and so under the Type of Gods Covenant with *David*, Christ is brought in, Psal. 89. 19. *Thou spakest in vision to thy holy one, and saidst, I have laid help on one who is mighty. Q. d.* I know thy ability, my Son, thou art able to pay me, and therefore lay all upon thee.

Ἔγχυος ab ἐγχυάω *pro mittere quasi* ἐν γυίοις, *in manibus.*

It follows strongly from what hath been said, that the vertue of

the Covenant decays not by time, as other things do, but it is at this day, and will be to the end of the World, as potent and efficacious a Relief to all Gods People, as ever it was to *David*, or any of the Believers of the first Ages.

And if so, certainly nothing can be more strongly supporting, or sweetly relieving in such a changeable World, than this he hath made with me, an everlasting Covenant. What *David* speaks of the natural Heavens, will be found true, of things over-spread and covered by them. *They shall perish, but thou shalt endure, and all of them shall wax old like a garment: and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end.* The Creature was, and is not; but my Covenant God is the same; his name is *I Am*, and his Covenant is the same that ever it was; which is the second Property or Ingredient of this compleat Remedy to the Saints Afflictions. The Covenant hath not only

Psal. 102. 26, 27.

only all Power, Vertue, and Efficacy in it ſelf to relieve a diſtreſſed Chriſtian, but it hath it in all Ages, as well for one as for another. The third and laſt follows, namely,

III.

That it is a *ſure Covenant.* So *David* ſtiles it in my Text. The certainty of the Covenant, is the glory of the Covenant, and the comfort of all that are in it. The certainty of it in it ſelf is paſt all doubt, by what hath been ſaid before. It is certain God did make ſuch an everlaſting Covenant with his People in Chriſt, and it muſt remain an eternal Truth, that ſuch a Covenant there is betwixt God and them. It is as impoſſible that this everlaſting Covenant ſhould not be made with them, as it is impoſſible for God to lye, *Heb.* 6. 18. If he might make himſelf not have covenanted, everlaſtingly with them, when once

he had ſo covenanted, ſuch a ſuppoſition would turn up the foundation of all Faith and Certainty, and overthrow the Apoſtles conſequence on which the Faith and Comfort of Believers is built. Nor is it any infringement of the Almighty power, to ſay, God himſelf cannot do that which implies a plain contradiction, as *factum infectum reddere*, to make that which was done, not to be done.

But of this there is no doubt; it is a ſure Covenant in it ſelf: That which makes to my purpoſe here, is to prove it capable of a perſonal ſecurity and certainty to us. *David* had, and all the Federates, as well as he, may have a ſubjective or perſonal certainty alſo. He ſpeaks categorically and poſitively in the Text, *Yet hath he made* [*with me*] *an everlaſting Covenant.*

Object. If it be ſaid, he might have a perſonal certainty of it, becauſe it was revealed to him in an extraordinary way by the Prophet *Nathan*, 2 Sam. 7. 12, 13, 14. and

extraor-

extraordinaria non currunt in exemplum, this was a peculiar favour, which we may not expect.

Sol. I reply, And why may not we know it with as full a certainty to whom God is pleased to make it known in his ordinary way? Think you his Word and Spirit cannot ratifie it as fully and firmly to our souls, as *Nathan*'s discovery of it did to *David*'s soul? God give me but such a Seal of it in his ordinary method and way of confirmation, and I will desire no more of him in this World for my relief and comfort, whatever Afflictions it shall please him to lay upon me.

And thus you see all the Properties of a compleat Remedy in the Covenant, and of it every Believer may say, *This is all my salvation, and all my desire, though he make not my house to grow.* And now what hinders, but that all Gods afflicted should say from henceforth, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.* I have all the de- Psal. 116. 7.

fires of my heart in the Covenant of God, though he take away the desire of mine eyes upon earth with his stroke. In this Covenant my soul is at rest, and my very heart is centred. No Affliction can be great enough to make the Consolations of the Almighty seem small in mine eyes. Worldly sorrows may swallow up worldly comforts, but no sorrows upon Earth can swallow up the consolations of the Covenant.

I know many Christians droop and are dejected under the Rod, notwithstanding such soverain Cordials are prepared for them in the Covenant; but this is not for want of Efficacy in the Covenant, but for want of Faith to clear their intereſt, and draw forth the vertue of it to their relief. Some are ignorant of their priviledges, and others diffident about their intereſt. It is with many of Gods Children, as it is with our Children in their infancy, they know not their Father, nor the Inheritance they are born unto.

That

That which remains, is the improvement of this Truth to our actual comfort and relief in the day of trouble. And this I shall assist you in as God shall assist me, by way of,

1. Information.
2. Exhortation.
3. Examination, and
4. Consolation.

USE I.

For information, in three Corolaries.

Corolary I.

By what hath been discoursed from this Text, it appears, *That God governs the spiritual part of the World by Faith, and not by Sense. He will have them live upon his Covenant and Promises, and fetch their relief and comforts thence, under all their sorrows and distresses in this Life.*

God

God never intended temporal things for his Peoples Portion, therefore from them they muſt not expect their relief in times of trouble. He will have us read his love to us by things within us, not by things without us. He hath other ways of expreſſing his love to his People, than by the ſmiles of his Providence upon them. How would earthly things be over-valued and idolized, if beſide their conveniency to our Bodies, they ſhould be the marks and evidences of Gods love to our ſouls. A Chriſtian is to value himſelf as the *Merchant*, or the *Husbandman* doth. The *Merchant* values himſelf by his Bills and Goods abroad, not by the ready Caſh that lies by him. And the *Husbandman* by his Deeds and Leaſes, and ſo many Acres of Corn he hath in the ground, and knows he hath a good Eſtate, though ſometimes he be not able to command twenty ſhillings. Chriſtian, thy Eſtate alſo lies in good Promiſes and new Covenant-ſecurities, whether thou haſt

haſt more or leſs of earthly comforts in thy hands.

Every Creature feeds according to its nature; the ſame Plant affords food to ſeveral ſorts of Creatures: the *Bee* feeds upon the Flower, the *Sheep* upon the Branch, the *Bird* upon the Seed, and the *Swine* upon the Root. One cannot live upon what the other doth. So it is here: A Chriſtian can feed upon the Promiſes, and make a ſweet meal upon the Covenant, which the carnal mind cannot reliſh. *The life that I now live, I live by the faith of the Son of God,* ſaith the Apoſtle. Gal. 2. 21.

This is that myſterious and excellent life of Faith, and the Teſt of true Chriſtianity, to relieve our ſelves by our hopes of things to come, againſt preſent Evils; to balance the ſorrows and loſſes of this life, with the promiſes and expectations of the next. Thus did the renowned Believers of the firſt Age; whenever they felt a faint pang or qualm upon their hearts, under their tryals and ſorrows from

from the World, they would presently run to their Cordial, the Promises, and a sip of Faith from that Bottle would refresh and invigorate their souls with new life and powers. *We faint not, while we look not at the things which are seen, for they are temporal; but at the things which are not seen, for they are eternal.* And truly so must we also, when our hearts are faint within us in days of affliction, or our Spirits will fail, and we shall go away in a faint fit of despondency.

2 Cor. 4. 16,17,18.

Corolary II.

Learn hence the soveraign efficacy of the word, and what a choice priviledge it is to have these lively Oracles of God in our hands, in a day of distress and trouble.

'Tis no ordinary Mercy to be born in a Land of Bibles and Ministers; to have these choice Supports and Reliefs at hand, in all our

our fainting hours. *This is my comfort in my affliction, for thy word hath quickened me.* Psal. 119. 50. It was no small Mercy gained by the Reformation, that it put the Oracles of God into our hands. It opened a Shop of Cordials for the support of our souls. For this, among other great and excellent uses, the Scriptures were written, *That we, through patience, and comfort of the Scriptures, might have hope.* Rom. 15. 4. In other parts of the World it is a sealed Book; bless God it is not so to you. All Creature-comforts have a double defect, they are neither suitable nor durable; but the word is so. Compare the Arguments that have been urged from the Covenant, with such as these. It's in vain to trouble our selves about what we cannot help: we are not alone in trouble, others have their losses and afflictions as well as we. Alas, what dry and ineffectual comforts are these! they penetrate not the heart, as pardon of sin, peace with God, and sanctification of troubles to our salvation do.

And

And no leſs is the Mercy of an able New Teſtament Miniſtry, to open, apply, and inculcate the conſolations of the Scriptures to be eſteemed. It is no common favour to the afflicted ſoul, to have with, or near him, an *INTERPRETER, one among a thouſand, to ſhew unto him his uprightneſs.* O *England*, prize and improve thele Mercies, and provoke not thy God to bereave thee of them.

Job 33 23.

I can find no ſuch ſettlement made of the Goſpel and Miniſtry upon any place or People, but that God may remove both, upon their abuſe of them; and if he do, ſad will the caſe of ſuch a People be, eſpecially when a day of diſtreſs and trouble ſhall be upon them. 'Tis ſad to be in a ſtorm at Sea, without a *Compaſs* or *Pilot* to direct and adviſe the diſtreſſed Paſſengers. Much ſo is the caſe of the afflicted, when deprived of the Word and Miniſtry.

Let it therefore be your care to hide the Word in your hearts, and get the Teachings of the Spirit; that

that whatever changes of Providence be upon the World, you may have the light and comfort of the Scriptures to direct and chear your ſouls. Sanctification is the writing of Gods Law in your hearts; and what is written there, is ſecure and ſafe. The Word within you, is more ſecure, ſweet, and effectual, than the Word without you. *Jerom* ſaith of *Nepotianus*, that by long and aſſiduous meditation of the Scriptures, his Breaſt was at laſt become the Library of Chriſt. O that the Breaſt of every Chriſtian were ſo too.

Corolary III.

How ſad and deplorably miſerable is their condition, who have no title to, nor comfort from the Covenant of God, when a day of affliction and great diſtreſs is upon them!

Unrelieved Miſeries are the moſt intolerable Miſeries. To be over-

over-weighed with troubles o
Earth, and want ſupport and co
fort from Heaven, is a diſm
ſtate indeed; yet this is the c
of multitudes in the World. I
Believer be in trouble, his G
bears his burden for him, yea, h
bears up him and his burden too
but he that hath no Covenant-in
tereſt in God, muſt ſay as it
Jer. 10. 19. *This is my affliction, a*
I alone muſt bear it.

There are but two ways the
can take for relief, either to d
vert their troubles by that whi
will *inflame* them, or reſt the
burthened Spirits upon that which
will *fail* them. To run to the
Tavern or *Ale-houſe*, inſtead of the
Cloſet, is to quench the fire, by
pouring on Oyl; and to run
from one Creature which is ſmit-
ten and withered, to another which
yet continues with us, is to lean
upon a broken Reed, which not
only deceives us, but wounds and
pierceth us. What a miſerable
plight was *Saul* in, and how dole-
ful was his cry and complaint to
Samuel,

muel, 1 Sam. 28. 15. *I am ſore diſtreſſed, for the Philiſtins make war againſt me, and God is departed from me, and anſwereth me no more.* Heaven and Earth forſook him at once.

Reader, if this be thy caſe, I adviſe thee to reſt no longer in ſo miſerable a condition. Thy very diſtreſs ſeems by an happy neceſſity to put thee upon God, and drive thee to him for refuge: And it ſeems to be the very aim and deſign of God in blaſting all thy earthly comforts, to neceſſitate thee to come to him, which thou wouldſt never be perſwaded to do, whilſt thou hadſt any Creature-prop to ſtay and reſt upon. And think not that thou ſhalt be rejected, becauſe thou art brought by a plain neceſſity to him; come ſincerely, and thou ſhalt not be upbraided, becauſe a neceſſity threw thee upon him.

USE

USE II.

Seeing then that the Covenant of God is the great relief and support of all the afflicted people, let the afflicted ſoul go to this bleſſed Covenant; ſtudy and apply it in all diſtreſſes. It is in it ſelf a ſovereign Cordial, able to revive a gracious Spirit at the loweſt ebb; but then it muſt be ſtudied and applied, or it will never give forth its conſolations to our refreſhment. Extream ſorrows are apt to deafen our Ears to all voices of comfort. The loud cries of Affliction too often drown the ſweet ſtill voice of ſpiritual Conſolation; but either here or no-where our redreſs is to be found. Why ſeek we the living among the dead? comfort from things that cannot yield it? The Covenant can diſcover two things which are able to pacifie the moſt diſcompoſed heart, *viz.*

1. The

1. The good } of Affliction.
2. The end }

1. It will discover to us the good of Affliction, and so rectifie our mistaken judgments about it. God is not undoing, but consulting our interest and happiness in all these dispensations. It will satisfie us, that in all these things he doth no more than what we our selves allow and approve in other cases. It is not meerly from his pleasure, but for our profit, that these breaches are made upon our Families, and Comforts, *Heb.* 12. 10. Who blames the *Marriner* for casting the Goods over board to save Ship and life in a storm? or the *Chirurgeon* for lancing, yea, or cutting off a Leg or Arm to preserve the life of his Patient? or *Souldiers* for burning or beating down the Suburbs, to save the City in a siege? And why must God only be censured, for cutting off those things from us which he knows

knows will hazard us in the d
of temptation? he ſees the leſ
have of entanglement, the m
promptneſs and fitneſs we ſh
have to go through the tryals t
are coming upon us; and that
the comforts he cuts off from
Bodies, goes to the profit and
vantage of our Souls.

2. Here you gain a ſight
only of the good of Affliction,
alſo of the comfortable end
iſſue of Affliction. This clou
and ſtormy morning will wind
in a ſerene and pleaſant eveni
There's a vaſt difference betw
our meeting with Afflictions,
Jam. 5. 11. our parting from them. *You h
heard of the patience of Job, and h
ſeen the end of the Lord.* O get
Job's Spirit under Affliction,
you may ſee as happy an end
them as he did.

Had *Naomy* ſeen the end of t
Lord in taking away her Husba
and ſtarving her out of *Moab*,
would not have changed her na
or ſaid the Lord had dealt bitte
with her, in grafting her Daugh

by that Providence into the Noble line, out of which the Saviour of the World was to riſe; and could you but ſee that good in order to which all this train of troubles is laid, you would not murmur or deſpond as you do.

Object. 1. O but this is a grievous Stroke; God hath ſmitten me in the apple of mine Eye, and written bitter things againſt me. No ſorrow is like my ſorrow; 'tis a mourning for an onely Son; I have loſt all in one.

Sol. 1. You can never loſe all in one, except that one be *Chriſt*; and he being yours in Covenant, can never be loſt. But your meaning is, you have loſt all of that kind in one: no more Sons to build up your Houſe, and continue your Name.

2. But yet Religion will not allow you to ſay, that your dead Children are a loſt Generation. *Præmittuntur, non amittuntur:* They are ſent before, but not loſt. For they are a Covenant-ſeed, by you dedicated to the Lord: They were

were Children of many Prayer a great ſtock of Prayers was la up for them; in them alſo yo and all that knew them, diſcerne a teachable Spirit, pious inclin tions, and Conſcience of ſecret d ties, ſome good things towar the Lord God of *Iſrael*, as was ſa of young *Abijah*, 1 *King.* 14. 1 So that you parted from them u on far eaſier terms than good D *vid* parted from his *Amnon*, *Ab lom*, or *Adonijah*, who died in the ſins and open rebellions. The was a ſting in his troubles whi you feel not; and if he comfort himſelf notwithſtanding in t Covenant of his God, in this r ſpect may you much more.

Object. 2. O but my Son w cut off in the very Bud, juſt wh the Fruits of Education were re dy to diſcloſe and open.

Sol. Let not that conſiderati ſo incenſe your ſorrows: G knows the fitteſt time both to g and to take our comforts; a ſeeing you have good grounds hope your Child died intereſt

in the Covenant of God, you have the leſs reaſon to inſiſt upon that afflicting circumſtance of an immature death. He that dies in Chriſt, hath lived long enough both for himſelf and us. That *Marriner* hath ſailed long enough, that hath gained his Port: and that Souldier fought long enough, that hath won the Victory: and that Child lived long enough, that hath won Heaven, how early ſoever he died.

Beſide, the ſooner he died, the leſs ſin he hath committed, and the leſs miſery he ſaw and felt in this wretched World, which we are left to behold and feel. And it is but a vanity to imagine that the parting pull with him would have been eaſier, if the enjoyment of him had been longer: for the long enjoyment of deſirable Comforts, doth not uſe to weaken, but abundantly to ſtrengthen and faſten the tyes of affection.

Submit your Reaſon therefore, as is meet, to the Wiſdom of God, who certainly choſe the fitteſt ſeaſon for this Affliction. F O

O but, —— No more Buts and Objections, I beſeech you. Enough hath been offer'd from the Covenant of your God, to ſilence all your Objections, and to give you the eaſe and pleaſure of a reſigned Will. And what are all our *Buts* and Objections, but a ſpurning at Divine Soveraignty, and the thruſting in the Affliction deeper into your own hearts, which are wounded but too deep already?

I perſwade you not to put off, but to regulate natural Affections: To be without them, would deſervedly rank us among the worſt of Heathens; but rightly to bound and manage them, would ſet you among the beſt of Chriſtians.

Filius mihi erat Adoleſcens, ſolus vitæ ſucceſſor, ſolatium ſenectæ, gloria generis, flos æqualium, ſulcrum domus, ætatem gratioſiſſimam agebat, &c.

I cannot imagine what eaſe or advantage holy *Bafil* gained by ſuch a particular and heart-piercing account, as he gave of a like Affliction with this; nor to what purpoſe it can be to you, to recal and recount thoſe things which

which only incenſe and aggravate your troubles: Doubtleſs your better way were to turn your thoughts from ſuch ſubjects as theſe, to your God in Covenant, as *David* in the Text did, and to recount the many great and ineſtimable mercies that are ſecured to you therein; which death ſhall never ſmite, or cut off from you, as it doth your other enjoyments.

Queſt. But yet unleſs we can in ſome meaſure clear our Covenant-intereſt, all theſe excellent Cordials prepared, will ſignifie no more to our relief, than water ſpilt upon the ground: help us therefore to do that, or elſe all that hath been ſaid is in vain: How may a perſon diſcern his Covenant-right and intereſt?

Anſw. This indeed is worthy of all conſideration, and deſerves a ſerious anſwer, foraſmuch as it is fundamental to your comfort, and all actual refreſhment in times of trouble; and will bring us to the next Uſe, which is for tryal of our Covenant-intereſt.

USE III.

The great Queſtion to be decided, is, Whether God be our Covenant-God, and we his People? A Queſtion of the moſt ſolemn nature, and ſuch as requires awful attention.

We cannot expect ſatisfaction in this matter by ſuch an extraordinary way as *David* had it, but we may know it by,

Firſt, Our Covenant-Engagements.
Secondly, Our Covenant-Impreſſions.
Thirdly, Our Covenant-Converſations.

Firſt, By our Covenant-Engagements, or Dedications of our ſelves to God; ſometimes called our *joyning our ſelves to the Lord*, *Zech.* 2. 11. our yielding our ſelves to him, *Rom.* 6. 19. our giving our ſelves to him, 2 *Cor.* 8. 5. The ſoul

ſoul that freely and deliberately conſents to take or chuſe the Lord to be his God, may warrantably conclude the Lord hath taken or choſen him: for our choice of God is but the reſult of his choice of us. Joh. 15. 16. *You have not choſen me, but I have choſen you*; *(i. e.)* you could never have choſen me, but in conſequence to, and by vertue of my firſt choice of you.

Well then, let it be ſeriouſly conſidered, whether you have duely conſented to take the Lord for your God, and Chriſt for your Redeemer. This includes two things in it.

1. Your relinquiſhing of all things inconſiſtent with him.
2. Your acceptation of all that promotes the glory and enjoyment of him.

1. Your relinquiſhing of all things that are inconſiſtent with an intereſt in him. Except we lee theſe go, God cannot be our God,

nor Christ our Redeemer. The things to be relinquished for Christ are in short, both our *sinful* and our *righteous self*. Sinful-self must be disclaimed and renounced: for we cannot be the Servants of sin, and the Servants of Christ too, *Rom.* 6. 14. 18. and righteous self must be renounced also, or we can have no part or interest in his Righteousness, *Rom.* 10. 3. These are two difficult points of self-denial to part with every beloved Lust, and to give up our own Righteousness. Thousands chuse rather to be damned for ever, than to do either of these.

2. Your acceptance and embracing of all things that promote his glory, and further the enjoyment of him. As all the painful ways of duty, hearing, praying, meditating, and all this with the intention of the inner man, and offering up of the soul to God in these duties, and the more painful ways of suffering for God, and enduring all losses, reproaches, torments, and death for him, if his

his glory require it, and you be thereunto called. All this is included in your chuſing God to be your God. And upon our underſtanding, and free conſent, and ſealing to theſe Articles, we have right to call him our God. Mat. 16. 24. *If any man will come after me, let him deny himſelf, and take up his croſs and follow me.* Now have you conſidered the terms of the Covenant, weighed and balanced all the conveniencies and inconveniencies of Godlineſs, and then determined for Chriſt and Holineſs, let the coſt be what it will; then you have choſen him aright for your God. Many think they have choſen God for their God, that never underſtood or deliberated theſe terms. But *Non conſentit, qui non ſentit:* He that neither knows nor ponders them, is not capable of giving a due conſent.

Secondly, We may diſcern our Covenant-Intereſt, in the Covenant-Impreſſions that are made upon our ſouls. All Gods Covenant People have a double mark

or impreſſion made upon them, *viz.*

1. Upon their Minds.
2. Upon their Hearts.

1. Upon their Minds, in a more ſpiritual and efficacious knowledge of God: Jer. 31. 33. *They ſhall all know me, from the greateſt of them, even to the leaſt of them.* This knowledge is ſaid to be *given*, not acquired by the meer ſtrength of natural Abilities and humane Aids; and *given us in the face of Chriſt*, not by the foot-ſteps of the Creatures only, as he ſpeaks, 2 *Cor.* 4. 6. 'tis the choice teaching of the anointing, 1 *Joh.* 2. 27. a knowledge ſpringing from inward experience, and ſpiritual ſenſe; as we know the ſweetneſs of Honey by taſting, better than by all the deſcriptions and reports that can be made of it.

2. Upon their Hearts, in that gracious tenderneſs and meltings of it for ſin, or the diſcoveries of Free Grace in the pardon of it.

So

So you read in *Ezek.* 36. 26. *A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.*

It is as eaſie to melt the obdurate Rocks into ſweet Syrup, as it is to melt the natural heart into a penitential and tender melting for ſin; but now there is a principle or habit of tenderneſs implanted in the ſoul, whereby it is diſpoſed and inclined to relent and thaw ingenuouſly upon any juſt occaſion.

Thirdly, Our Covenant-Intereſt may be evidenced in and by our Covenant-*Converſations.* All the knowledge which is communicated to our Minds, and all the tenderneſs given to our Hearts, do reſpect and tend to this: *Ezek.* 36. 27. *I will put my ſpirit within you, and cauſe you to walk in my ſtatutes.* Habits and Principles are for action and practice: Grace in the heart is for Obedience and Holineſs in the life.

It is true, that as our Graces are imperfect, so is our Obedience also. Perfect working is not to be expected from imperfect Creatures. God's own Covenanted People do often grieve him, and provoke him to bring them under the Rod of Affliction; but those their Infirmities break not the Bond of the Covenant, *Psal.* 89. 30, 31, 32. Care and Watchfulness ordinarily goes before them, Conflicts and Resistance accompanies them, and Shame, Grief, and renewed Care usually follows them. 2 *Cor.* 7. 11. By these things (which deserve a more copious discourse than my present design can allow) we may be helped to clear our interest in the Covenant of Grace: and that being done, it should be out of the power of all the Afflictions in the World to sink your Spirits. Let me therefore in the last place add,

USE

USE IV.

A word of Consolation to your dejected and drooping hearts, upon this sad and mournful occasion. Why are you so troubled? and why do Thoughts arise in your Hearts? Methinks there hath been so much of Support and Comfort already discovered to you in this blessed Covenant, that could your Faith but once fix upon it, and realize and apply it, I might lay down my Pen at this period, and say the Work is done, there needs no more; but knowing how obstinate deep sorrows are, and how difficult a Task the comforting of an afflicted mind is, I will for a close, superadd a few Considerations more, to all that hath been urged and argued before.

Consider-

Consideration I.

I. Consider how small and trivial the Comforts, whose loss you bewail, are in comparison with Jesus Christ, who is still your own, under the Bond of a sure Covenant. A Son, an only and a promising Son, is a great thing, when he stands in comparison with other Creature-comforts; but surely he will seem a small thing, and next to nothing, when set by, or compared with Jesus Christ. Behold, the Father, Son, and Spirit! Pardon and eternal salvation are this day presented in the Covenant of Grace before your souls, as your own. *God, even our own God shall bless us*, Psal. 67. 6. When you feel your hearts wounded with such a thought as this, I cannot embrace my Children in my arms, they are now out of my reach; then bless and admire God, that the arms of your Faith can embrace so great, so glorious

a

a Saviour, and that you can ſay, *My beloved is mine, and I am his.*

Conſideration II.

II. Conſider what evil days are coming on, and what a mercy it is to your dead, that God hath taken them away from the evil to come, *Iſai.* 57. 1, 2. There are two ſorts of Evils to come, *viz.* Evils of *Sin*, and Evils of *Suffering*; and 'tis no ſmall favour to be ſet out of the way of both. The Grave is the hiding-place where God ſecures ſome from the dangers of both.

We are apt to promiſe our ſelves times of Tranquility, and then it cuts us to think that our dear Ones ſhall not partake with us in that Felicity: but if we wiſely conſider the *ſins* or the ſignes of the times, we have more cauſe to rejoyce that God hath ſet them out of harms way.

All

All things ſeem to conſpire and work towards a day of great Temptation and Tribulation. Now as Chriſt told his Diſciples, who were ſo dejected becauſe he was to leave them, *Joh.* 14. 28. *If ye loved me, ye would rejoyce, becauſe I ſaid, I go to the Father*: ſo truly you would much better expreſs and manifeſt your love to your Children, in your ſatisfaction in the will and appointment of God, in taking them into reſt and ſafety, than in your dejections and ſorrows for their removal. Surely they are better where they are, than where they were, whom God hath houſed in Heaven out of the ſtorm and tempeſt. And could your dead Friends that are with Chriſt, have any more intercourſe with this World, and ſee your tears, and hear your ſighs for them, they would ſay to you, as Chriſt did to thoſe that follow'd him wailing and mourning, Weep not for us, but for your ſelves, and ſuch as remain in the World with you, to ſee and feel the calamities that are coming on it. *Conſi-*

Consideration III.

III. Consider how near you are to that blessed State your selves, where *God shall be all in all*, and you shall feel no want of any Creature-comfort, 1 *Cor.* 15. 28.

Creature-comforts are only accommodated comforts to this animal life we now live, but shortly there will be no need of them; for *God will be all in all*: that is, all the Saints shall be abundantly satisfied in and with God alone. As there is water enough in one Sea to fill all the Rivers, Lakes, and Springs in the World; and Light enough in one Sun to enlighten all the Inhabitants of the World: so there is enough in one God eternally to fill and satisfie all the blessed Souls in Heaven, without the addition of any Creature-comfort. God is compleat satisfaction to all the Saints, in the absence (I cannot say want) of Wives and Children, Meats and drinks, Estates and sensitive Pleasures: There will be no more

more need of these things, than of Candles at Noon-day. You shall be as the Angels of God, who have no concernment for Relations.

Your fulness of years, infirmities of Body, and I hope I may add your improvements in Grace, speak you not far short of this blessed State: and though you may seem to need these comforts in the way, your God shall supply all your wants.

Consideration IV.

IV. To conclude, whatsoever your troubles, wants, fears, or dangers are, or may be in your passage to this blessed State, the Covenant of Grace is your security, and by vertue thereof your troubles shall open and divide, as *Jordan* did, to give you a safe passage into your eternal Rest.

Look as when the *Israelites* came near the Land of Promise, there was a swelling *Jordan* betwixt it and them, which seemed to forbid their farther passage and progress; but it's

it's ſaid, *Joſh.* 3. 17. *The Prieſts that bore the Ark of the Covenant of the Lord, ſtood firm on the ground in the midſt of Jordan; and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.* Juſt ſo it is here: The Covenant of Grace ſtands on firm ground in the midſt of all the deep Waters of Tribulation you are to paſs through, to ſecure unto you a ſafe paſſage through them all. Rejoyce therefore, and triumph in the fulneſs and firmneſs of this bleſſed Covenant, and whatſoever Affliction your God ſhall pleaſe to lay upon you, or whatſoever Comfort he ſhall pleaſe to remove from you, ſtill comfort and encourage your ſelves, as *David* here doth, *Yet hath he made with me an everlaſting Covenant, ordered in all things, and ſure: for this is all my ſalvation, and all my deſire; although he make it not to grow.*

FINIS.

A SERMON

Preached for the

Funeral

OF THAT

Excellent and Religious

GENTLEMAN

JOHN UPTON

OF

LUPTON, Esq;

LONDON:

Printed for *J. Harris*, at the *Harrow* againſt the Church in the *Poultrey*.

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TEXT.

2 Chron. 35. 24, 25. *His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he had; and they brought him to Jeruſalem, and he died, and was buried in one of the ſepulchres of his fathers: and all Judah and Jeruſalem mourned for Joſiah.* Ver. 25. *And Jeremiah lamented for Joſiah, and all the ſinging men, and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael: and behold they are written in the Lamentations.*

IN this Context we have the Hiſtory of the *Pious Life*, and *Tragical Death* of good King *Joſiah*.

The

The Hiſtory of his Life gives us an account of both what he *was* and what he *did*. As to his Perſonal Endowments and Qualifications, they were ſingular and eximious, as appears by the fourfold Character by which he is deſcribed in the Context: for,

First, He eſpouſed the intereſt of Religion betimes, even in his Youth; *cap.* 34. *ver.* 3. *For in the eighth year of his reign, while he was yet young, he began to ſeek after the God of David his father*: And that under the great diſadvantage of an ill Education, ſuch a Morning promiſed a glorious Day.

Secondly, He hated all corruptive mixtures in the Worſhip of God, and was anſwerably zealous for Reformation; ibid. *And in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves*, &c. as knowing well he and his people might expect no more of Gods bleſſing on the Ordinances, than there was of his preſence in them; and no more of his preſence can rationally be expected,

expected, than there is of his own Order and Inſtitution.

Thirdly, He was of a very tender impreſſive heart, mourning for publick ſins and dangers; *ver.* 26, 27. *Becauſe thy heart was tender, and thou didſt humble thy ſelf before God, when thou heardeſt his words against this place, and against the inhabitants thereof; and humbledſt thy ſelf before me, and didſt rend thy cloaths, and weep before me*, &c. He was not ſo intent upon his own pleaſures (though in the ſprightly vigour of Youth) nor on the weighty concerns of the Kingdom, as to forget the intereſt of God, and the greater concerns of his Glory.

Fourthly, He was exceeding careful to propagate the intereſt of Religion, and ſpread it far and wide among his People. Though he could not infuſe the *inward Principle*, (that was the work of God) yet he did enjoyn the *external practice* of it upon all his Subjects, which was his part and duty; *ver.* 33. *He made all that were*

were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the God of their Fathers.

But yet good *Josiah* had his mistakes and failings. The best of men are but men at best: He was too rash and hasty in resolving, and too stiff and obstinate when resolved; and this was the occasion of his ruine. The case was thus:

Pharoah Necho King of *Egypt*, was at that time making War upon *Charchemish*, a place that belonged to him, but was taken from him by the King of *Assyria*, so the War of *Necho* was a just War; and *Judah* lying between him and *Charchemish*, and being at peace with *Judah*, he requests leave of *Josiah* to march his Army peaceably through his Country to the seat of the War: *Josiah* takes an Alarm from this Message, and arms against him. Hereupon *Necho* send Embassadours to *Josiah*, chap. 35. ver. 21. *saying, What have I to do with thee, thou king of Judah?*

dah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haſt: forbear thee from medling with God, who is with me, that he deſtroy thee not.

Expoſitors conceive *Necho* had this diſcovery of the mind of God, from the Prophet *Jeremiah*, *Per oraculum non ſcriptum, ſed viva voce editum:* even by word of mouth. If ſo, no doubt *Jeremiah* alſo diſſwaded *Joſiah* from going out againſt him: However, this is clear, *Joſiah* did not conſult the mind of God about that expedition, as he ought, and was too haſty and reſolute therein; *ver.* 22. *Nevertheleſs Joſiah would not turn his face from him*, &c. By this means this excellent man came to a tragical end, and that in the very flower of his days. He dies in that unhappy Expedition, from which he would not be diverted; is brought home to *Jeruſalem* in the ſecond Chariot; dies, and is buried in the Sepulchre of his Fathers, to the univerſal ſorrow

Jerom & Lapide. Juſtin Martyr.

of all good men in *Israel*, as you read in the Text; wherein we have these two parts to consider.

I. The Nature and Quality of the Lamentation.
II. The Cause, and Ground of it.

I. For the Lamentation here made, it was extraordinary; never such cries heard before in *Israel* at any Funeral, whether we consider it either,

1. Extensively,
2. Intensively, or
3. Protensively.

1. *Extensively*, all *Judah* and *Jerusalem*, that is, City and Country mourned that day; not every Individual, but all that had any sense of the worth of the man, the good that he did, or the evils that followed upon his removal. No doubt the Priests of *Baal*, their Abettors, and Associates, secretly rejoyced at his fall; but all good men

men mourned. But among all the Mourners, one only is specified by name, and that is *Jeremiah* the Prophet, in whom all the faithful Ministers of God were included. To them he was a true and faithful Friend; and in him they lost a Father, and a famous Instrument of Reformation.

2. Consider it *Intensively*, as to the degree of the sorrow, it was a bitter Lamentation: so pungent, intense, and deep, that the Mourning of the *Jews* for Christ, at the time of their conversion to him, is compared to this Mourning for *Josiah*. *Zech.* 12. *ver.* 11. *In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.* This *Hadadrimmon* was a little Town in the Valley of *Megiddon* near the place of this fatal battle, whose Inhabitants receiving the first tydings of the fall of *Josiah*, made the Town ring with doleful Outcries and Lamentations.

3. Laſtly, Conſider it *Protenſively*, in its continuance and duration, it was *made an Ordinance in Iſrael*; and accordingly *the ſinging-men and ſinging-women ſpake of Joſiah in their lamentations to this day*: *i. e.* Whenever any ſolemn Funeral or publick Calamity was ſolemniz'd in *Iſrael*, thoſe perſons that were skilful in Lamentations, brought in the ſtory of *Joſiah*'s death, as the burthen of that doleful Song or Funeral-Elegy.

II. Let us conſider the Cauſe and Ground of this Lamentation, which certainly was great and weighty enough to juſtifie that ſorrow, as great and bitter as it was: for in him they loſt a faithful, publick, uſeful, zealous, and tender-hearted Inſtrument, whoſe Life had been eminently uſeful to the Church of God, and whoſe Death opened the gap to all the following Calamities upon *Judah*.

Now conſidering *Joſiah*, here eſpecially in his religious capacity, as ſo faithful, induſtrious, and uſeful

useful an Instrument for the Church of God, rather than in his political capacity as a King, the Note from it will be this.

Doctrine.

That faithful, active, and publick spirited men in the Church of God, should not be laid in their Graves, without great Lamentations. Doctr.

When *Jacob* was buried, a man famous for Religion, a great and sore lamentation was made for him, *Gen.* 50. *v.* 10. And when *Aaron* died, all the House of *Israel* mourned for him 30 years, *Num.* 20. *v.* 29. When *Stephen* the Proto-Martyr died, devout men carried him to his Grave with great lamentations, *Acts* 8. 2. and indeed for any good man to be laid in his Grave, without lamentation, is lamentable. The living Saints have ever paid this respect and honour to dead Saints, as men sensible of their worth, and how great a loss the

World ſuſtains by their removal.

I know the departed ſouls of Saints have no concernment in theſe things, yet reſpect is due to their very Bodies, as the Temples wherein God hath been ſerved and honoured, as they are related to Chriſt who will one day put great glory and honour upon them.

In the Explication and Confirmation of this point, I will ſhew you,

1. *Negatively*, on what account the death of good men is not to be lamented.
2. *Poſitively*, on what account Tears and Lamentations are due to them, with the grounds and reaſons thereof.

1. *Negatively*, there is not a Tear or Sigh due to the death of any good man, upon the account of any real loſs or detriment that he ſuſtains thereby. No, no, in this caſe all Tears are reſtrained, all Sorrows prohibited, by the Principles and Rules of Chriſtianity,

nity, 1 *Theſſ.* 4. 13, 14. Religion differences the ſorrows, as well as the joys, of its Profeſſors, from the common joys and ſorrows of the World. Dead Saints are better where they are, than where they were; to be with Chriſt is far better; Death to them is gain and infinite advantage, *Phil.* 1. 21. 23. This World is the worſt place that ever God deſigned his People to live in: for if a ſtate of perfect Holineſs and Purity, be better than a ſtate of Temptation and Corruption; if a ſtate of Reſt and Peace, be better than a ſtate of Labour and Sorrow; if it be better to be triumphing above, than ſighing and groaning beneath: then it's better for departed Chriſtians to be where they are, than where they were. And could they now communicate their minds to us by words, as they lately did, they would ſay to us as Chriſt ſaid, *Luke* 23. 28. *Daughter of Jeruſalem, weep not for us, but weep for your ſelves, and for your children.* Or as he ſpake to his Diſciples

under their ſad reſentments of his departure, *Joh.* 14. 28. *If ye loved me, ye would rejoyce, becauſe I go to the Father.* So then no tears or ſorrows are due to them, or becoming us, upon the account of any real loſs or detriment they receive by death.

2. *Poſitively*, But the true grounds and cauſes of our Lamentations, are upon divers other weighty accounts: as,

1 *Reaſon.* *Firſt*, Becauſe ſo much of the Spirit of God as dwelt in them when amongſt us, is now recall'd and gather'd up from this lower World. Thoſe precious Graces which they exerciſed among us, in Prayer, Conference, and other beneficial Duties, are now gone with them to Heaven.

The Church had the benefit of them during their abode with men, but now no more, except only what the remembrance of their holy Words and inſtructive Examples (whereby they ſtill ſpeak to us, though dead) may afford unto us. There

There are choice effusions of the Spirit at the time of our Sanctification, of which the Church reapeth the benefit whilst we live; but all these are recall'd at our dissolution, and thenceforth we can be no farther useful in this lower World: for as the Soul is the subject in which these precious Graces inhere, so they accompany and go along with the Soul into glory.

Now as it is a real loss to a *Company* when any *Merchant* withdraws a great Stock, he had running in Trade, out of the Bank; so certainly it is a great loss to the Church of God, when the precious gifts and graces of the Spirit, dwelling in the Saints, are drawn out by Death; so as the Church can have no farther benefit by them, their Prayers for us, and with us, are now ended; *Abraham* knoweth us not, and *Israel* is ignorant of us.

Secondly, The death of the Saints deserves a bitter lamenta- 2 *Reason.*

tion, because thereby a breach is made, a gap opened, to let in the Judgments of God upon the Remnant that is left. It is said of *Moses*, Psal. 106. 23. *Therefore he said, that he would destroy them, had not Moses his chosen stood before him in the breach, lest he should destroy them.* A Metaphor from a besieged City, when a breach is made in the Walls, and an Enemy ready to enter; but some *Champion* stands in the breach to defend the City. Such a Champion was *Moses*, who by his constant and fervent Prayers, put a stop to the inundation of God's Judgments against *Israel*. And such another was *Lot*, Gen. 19. 22. whose Prayers for that wicked place he lived in, bound up the hand of Judgment insomuch as the Lord told him, *I can do nothing till thou art gone.* But when the Lord by death removes such men, he thereby *makes a way to his anger*, as the expression is, Psal. 78. 50. Hence the death of eminent Saints, especially when many

many are taken away at or near the ſame time, hath been ever look'd upon as a direful *Omen*, and dreadful Preſage of enſuing Judgments, and that not without good Scripture-authority, *Iſai.* 57. 1. *The righteous periſh, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come.*

Thus *Methuſalah*, whoſe very Name ſignified *a Flood cometh*, died the year before the Flood. *Auguſtin*, a little before the ſacking of *Hyppo*. *Pareus*, a little before the taking of *Hydelberg*. And *Luther*, before the Wars brake out in *Germany*. Death as a *Pioneer*, clears the way to a Troop of Miſeries following after. This therefore is a juſt and weighty ground of our lamentations for the death of uſeful and goodly men.

Thirdly, The beauty and ornaments of the places they lived in, is defaced and removed by their death; they look not like themſelves, 3 *Reaſon.*

ſelves, when the godly are removed out of them: for as wicked men are the ſpots and blemiſhes, ſo good men are the beauty and ornaments of their Country. A good man was wont to ſay of Mr. *Barrington* of *Barrington-Hall* in *Eſſex*, Methinks the Town is not at home, when Mr. *Barrington* is out of Town. How deſolate and diſmal doth a Family look (whatever other Ornaments be about it) when the Religious Governour of it is gone! Take away good men from their Families, and Country, and what are they but like a Vineyard when the Vintage is paſt? as the Prophet ſpeaks, *Micha* 7. 1.

4 *Reaſon.* *Fourthly*, The death of good men deſerves a bitter Lamentation, becauſe thereby the paſſage of the Goſpel, and propagation of Religion, is obſtructed in the places from whence they are removed. Of how great uſe in a Country may one zealous publick-ſpirited man be? Hundreds may have

have cauſe to bleſs God for ſuch a man. It was the *Apoſtles* deſire to the *Theſſalonians*, *To pray that the word of the Lord may have its free courſe, that it might run and be glorified*, 2 Theſſ. 3. 1. The removal of ſuch a perſon as naturally took care for the ſouls of thoſe that were about him, to provide food for them, is no ſmall loſs, nor lightly to be paſſed over.

Fifthly, The conſideration of the time in which good men die, aggravates the loſs, and juſtly incenſes the ſorrow of them that remain, and that upon a threefold account. (1.) That it falls out in the declining ſtate of Religion, when the Spirit and power of Godlineſs is ſo much weakned and impoveriſhed. This is like the loſs of good Bloud in a conſumptive Body, which muſt bring it very low. (2.) That it falls out alſo in a time when the numbers of the Godly are ſo much thinn'd and leſſen'd, not when the Churches Children ſay 5 *Reaſons.*

ſay in her Ears, The place is too ſtraight, give place that we may dwell; but when they are everywhere lamenting, the paucity and ſcarcity of good men, as the Pſalmiſt did, *Pſal.* 12. 1. *Help, Lord, for the godly man ceaſeth, for the righteous fail from among the children of men.* At a time when they are bewailing themſelves in the language of the Prophet, *Micah* 7. 1. *Wo is me, for I am as when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage: there is no cluſter to eat; my ſoul deſired the firſt ripe fruit.* Alluding to a hungry man that goes into a Vineyard to refreſh his ſpirits with the fruit thereof; but alas, there is not one pleaſant bunch to be found, none but ſower Grapes, to increaſe his Hunger, and ſet his Teeth on edge. (3.) And that which much more aggravates the loſs, is this: when it falls in a time wherein the ſpring and ſucceſſion of good men is obſtructed. In this caſe Death, like a ſtorm of Wind, overturns the faireſt, pleaſanteſt,

pleasanteſt, and moſt fruitful Trees in the *Orchard*, when there is no *Nurſery* from whence others may be taken to plant in their rooms.

Laſtly, There is juſt cauſe to lament the removal of publick and pious men, when we conſider what influence our ſins and provocations have had upon thoſe Judgments and Calamities; our unworthineſs of them, unthankfulneſs for them, and non improvements of ſuch mercies, have bereaved us of them. I look upon every good man, as a good Book, lent by its Owner to another to read and tranſcribe the excellent Notions and golden Paſſages that are in it, for his own benefit, that they may remain with him, when the Owner ſhall call for the Book again: but in caſe this excellent Book be thrown into a corner, and no uſe made of it, it juſtly provokes the Owner to take it away in diſpleaſure. 6 *Reaſon.*

Thus you ſee upon what account our ſorrows for the death of

of good men are restrained, and upon what accounts and reasons they are due debt to the death of eminent and useful Instruments for God. What remains, is the *Application* of this point. And,

1 *Use.* *First*, The Point before us justly reproves three sorts of men.

1. The worst of men, such as secretly rejoyce, and are inwardly glad at the removal of such men; they took no delight in them while they lived, and are glad they are rid of them when they are dead. Those that persecuted and hated them when alive, may be presumed to be pleased and gratified with their death. But alas, poor Creatures, they know not what they do! The innocent preserve the Island. *Except the Lord of hosts* (saith the Prophet) *had left us a small remnant, we had been as Sodom, we had been like unto Gomorrah*, Isai. 1. 9. It's a Proverb among the very Jews, *Sine Supplicationibus non staret Mundus*: The World stands by the Prayers

of

of the godly. Let the World think what they will of them, I tell you these men are a Screen, a Partition-wall, betwixt them and destruction.

2. It reproves the insensibleness of good men, who are apt too slightly to pass over such tremendous stroaks of God: for this it was that God reproved his own People, *Isai.* 57. 1. *No man layeth it to heart.* Where the want of *affection* is charged upon the want of *consideration*, none considering their worth, their use, or the consequences of their fall. Such Rebukes of God do certainly call for a deeper sence and sorrow, than is found in most men.

3. It reproves the very best of men, who though they do bewail and lament the loss of such men, yet they do not lament it in the due manner. They lament it one to another, saying, Alas, alas, such a Worthy is fallen, such an eminent Instrument in the Church or State is dead; but they do not lament it in Prayer to the Lord, they

they mourn not over the matter to him, as *David* did, *Psal.* 12. 1. *Crying, Help, Lord, for the godly man ceaseth.* Help, Lord, the remnant that is left; help, Lord, to repair the breach made by their death; let the God of the Spirits of all flesh raise up a Man to fill the room and supply the want. Alas, how insignificant are the Lamentations of most men upon this account!

2 *Use.* *Secondly,* This point invites us all this day to bewail the stroak of God that is upon us. I could wish that he that looks upon this Text, and then upon the countenance of this Assembly, might be able to discern the agreeableness of the one to the other, in such a sad and solemn occasion.

O let all that love *Sion,* lament this day the fall of one of her true Friends and Lovers. I know Funeral *Panegyricks* are apt to be suspected of flattery; but as I want a Rhetorical Tongue for such a work, so if I had it, it should never

ver be saleable for so base a use and purpose. I am sure by sending the generality that die to Heaven, many are confirmed in the way to Hell. Nor can I but think of that serious Line in *Chrysostom, What a poor comfort is it, to be praised where a man is not, and to be tormented where he is. But yet the righteous shall be had in everlasting remembrance*, Psal. 112. 6. Expect nothing from me on this occasion, but what may be spoken with greatest assurance of truth, and that intended for the benefit and imitation of all that hear it. Some may think it a strain too high, to compare a private person with such a glorious King as *Josiah* was; but if Christ compared and preferr'd the very Grass of the Field, to *Solomon* in all his glory, I know no reason why we may not compare and parallel the precious Graces of a private person with a royal Saint, especially since the comparison is only made in the *religious*, not in the *civil* capacity.

I

I am ſure the Graces and gracious Performances of *David*, *Hezekiah*, and *Joſiah*, with all the other dignified Saints, were intended and propounded as Patterns for our imitation; and no doubt but private Chriſtians may meaſure by their Pattern. Beſide, it is abundantly more ſafe to relate the Vertues of the Saints when they are dead, than whilſt they were alive: for now there is no danger of provoking pride and vain-glory in them that are praiſed, but much hope of provoking an holy emulation and imitation in them that hear them.

Well then, *Abſit invidia verbis*: Suffer me this day to erect a Pillar to perpetuate the Memory of this deceaſed Worthy, to pay the tribute of my Tears due to that mournful *Hearſe*, and to engage you to imitate thoſe Excellencies of his, which I ſhall with equal truth and modeſty diſplay this day, that we alſo may be duly affected with the Rebuke of God upon us, and mourn over it before him. If

If when an eminent *Commander* in any Army falls, the whole Army is affected and concerned with his death;

The mourning Drum, the Lance and Enſignes trail'd;
The Robes of Honour all in Sables vail'd.

Let it not be thought much, Chriſtians ſhould expreſs their ſenſe and ſorrow in ſighs and tears, for ſo uſeful and worthy a man as God hath this day removed from among us, whoſe Character I ſhall give you in the following immiable particulars.

1. That worthy man whoſe all we lament this day, was ſeaſoned with Religion in his Youth, by God's bleſſing upon his pious Education; in this he had the advantage of *Joſiah*. His Progenitors were men of Piety, and himſelf a Child of many Prayers: and, as *Monica* ſaid of her Son *Auſtin*, it was not likely that a Child of ſo many Prayers ſhould periſh.

How

How importunately did they request the fervent Prayers of their pious Friends for him, in the time of his Education? nor was it in vain, for they were manifestly answered in him. He soon discovered that *Probity* and *Piety* in his Youth, which justly raised great expectations from him in his riper years.

2. Nor did he frustrate those hopes; for as soon as ever God had fixed him in a proper *Sphere* of Activity, (I mean, a Family of his own) those Graces that were in him shone forth, to the comfort and benefit of all that were about him. *Joshua's* pious resolution was his; *As for me, I and my house will serve the Lord.*

He kept up the Worship of God in his Closet, as well as in his Family. And truly if Religion languish in the Closet, it will quickly die in the Family. His House was a *Temple* consecrated to God; there the Morning and Evening-Sacrifices of Prayers and Praises were offered up. He called

led his Children and Servants to those Duties, not reckoning that time lost to him, which was spent for God. The Lord had endowed him with an excellent Spirit of Prayer himself: I have sometimes accidentally heard him praying in his Family, with such solidity of Judgment, pertinency of Expression, and holy warmth of Affection, that hath at once edified, refreshed, and reproved me in hearing him.

He constantly read the Scriptures in course before Prayer, and oft-times with a *Commentary* upon them, for his own and his Families Edification.

The Lordsday he sanctified not only in more publick attendance on the Ordinances, but in the Duties of Reading, Repeating, Singing, and Catechising all his Children and Servants about him. And all this before he allowed himself or them any bodily Refreshments, lest the edge of their Affections should be blunted in Duty, by the clogging of Nature with Creature-

Creature-repasts. And thus did he, as *Job*, continually: to this course he was severe and constant, no incident occasions, how great or many soever, could divert him from it.

3. Neither was his holy Zeal and Christian care limited and circumscribed within his own Family, but was extended to the Souls of all in his Neighbourhood, who desired helps and means in the way of salvation.

His House was seldom without a godly Minister in it, and loath he was to eat his pleasant Morsel alone. It was the joy of his heart to see his house fill'd on this account: How many Witnesses to the truth of this are here this day! Like another *Joseph*, he provided food for your souls; he loved, honoured, received, and incouraged the Ministers of the Gospel in their deepest sufferings; gave them opportunities of service, when some durst not own them, and others violently persecuted them.

4. Whe

4. When God called him to publick Employments in the Commonwealth, he neither purchaſed nor abuſed that Truſt; but with a true Engliſh, rather a Chriſtian zeal and courage, he dedicated himſelf to the ſervice of God and his Country. Chearfully quitting all domeſtick concerns, ſpent his Eſtate, time, and pains, to heal the breaches of *England*. I know not a man whoſe zeal for the common good, would have carried him nearer to the Example of that noble *Roman*, who when a *Chaſm* was made by an Earthquake, and the *Oracle* had declared, that it could never be cloſed, except ſomething of value was thrown into it, caſt in himſelf to cloſe it.

I could truly have ſaid, had there been conveniency and opportunity for it, when he was laid in his Grave, *Here lies a man that never betrayed nor deſerted the Publick, for any private intereſt of his own.*

5. He was a man that came as near *Josiah* in tenderness of heart, as ever I had the happiness to be acquainted with. The Churches troubles were his troubles, they all met in him as lines in a centre; he even lived and died with the interest of Religion: and of him I will say, as the *Apostle* said of *Timothy*, 2 Phil. 20. 21. *I have no man like minded who will naturally care for your state, for all seek their own, not the things which are Jesus Christ's. Naturally*, in this place, is not opposed to *Spiritually*, but to *Artificially*. Many can artificially act the part of a Zealot, when their own interest lies in it; but he *naturally*, and therefore freely, cheerfully, and constantly.

6. But though these Excellencies were in him, he had his *Nævi*, blemishes, and imperfections. *Elias* was a man of like passions and weaknesses of Spirit. All these I doubt not but God hath covered, and he is now perfectly freed from them all.

There

There is now no passion left within him to be stirred by temptation, no despondencies and sinkings of Spirit under dismal aspects of Providence. His Graces are perfected, and his Corruptions finally eradicated.

7. To conclude, he was a man of great *Afflictions*, as well as tender *Affections*. And as the Lord greatly honoured him in the course of *active obedience*, so he greatly proved and tryed him in a course of *passive obedience*. He not only gave the *Cross* in his *Coat*, but bear it upon his *Shoulders*: for besides those troubles which were properly *sympathetical*, he had his *Idiopathetical* sufferings also, and that both from the hands of men, and from the hand of God. His Piety made and marked him for an Object of Persecution; the Archers shot at him, and sorely grieved him; he and his Family were hunted with a Net; the Lord lay it not to their charge: *Et hinc illæ lachrymæ*. The sad effects thereof, I chose rather at this time

to pass over with a sigh, than in this place to commemorate.

And as the hand of man was upon him, so the hand of his God also. First, lopping off all the pleasant Branches that sprang from him, and that one after another; when come to the endearing age, opening and discloſing the Bud: And as the Complement and Issue of all, breaking his constitutional strength with a long languishing Disease, which at last extinguished this bright Lamp, and hath left his Family and Neighbourhood in darkness and sorrow. His poor Heart was the *Anvil* on which many *Hammers* of Affliction had been a long time beating; and no wonder it appeared relaxed and tumified, when it was inspected, having endured so many succeſſive stroaks of sorrow.

And now what the Lord spake of *Israel* in *Jer.* 11. 16. is fulfilled upon this worthy person, *The Lord called thy name a green Olive-tree, fair and of goodly fruit, with the noise of a great tumult he hath kindled a*

fire

fire upon it, and the branches of it are broken.

Thirdly, I ſhall wind up the whole in ſeveral ſeaſonable and neceſſary Counſels: Some more general, others more particular, and ſome moſt particularly and eſpecially. 3 *Uſe.*

First, Counſel to all in general, to awaken themſelves, and recover a due ſenſe of ſuch ſore Rebukes of God as this is. When *Saul* fell, *David lamented it, ſaying, The beauty of Iſrael was ſlain on thy high places.*

God hath this day ſtript off an Ornament from this Country. Such Diſpenſations of Providence ſpeak indignation coming on. It requires almoſt an Age to breed and furniſh a man with due qualifications for the ſervice of the Church and Common-wealth. *England* doth not ſo abound with pious, zealous, and faithful Gentlemen at this time, but that it may ſenſibly feel the loſs of ſuch a man.

Secondly, More particularly, let the *Miniſters* of Chriſt lament his fall, as *Jeremiah* did the fall of *Joſiah* in the Text. He was a true Friend to Chriſt's faithful Miniſters, and had them in honour for their work ſake. 'Tis true, he hath no more need of us, he is now wiſer than his Teachers; but we greatly need him, and men of his Spirit, in ſuch a dull degenerate Age as we live in.

Thirdly, And moſt particularly, I ſhall apply and cloſe all with a few words of Counſel to the dear and now *deſolate Relict* of this Worthy Perſon, whoſe ſad lot it is this day to over-live the mercies and comforts ſhe once enjoyed in him.

Madam, God hath this day covered you with Sables, written bitter things againſt you, broken you with breach upon breach. Your ſorrows need not be excited, but regulated. 'Tis my trouble, that I cannot diſcharge my duty to the memory of your dear Husband,

band, without exaſperating your Griefs, which alas were too acute before; but Rods have their voices: *Bleſſed is the man whom God correcteth and teacheth him out of his Law.* Hear you the Rod, and who hath appointed it; and oh that your Soul may this day take in theſe neceſſary Counſels and Cautions, without which your Afflictions cannot be ſanctified to the advantage of your Soul. And,

1. Learn from hence the vanity of the Creature, the emptineſs and nothingneſs of the beſt things here below. How hath God made your beſt comforts on Earth to ſhrink up and vaniſh into nothing? How do our fancies varniſh and guild over theſe empty Bubbles? What great expectations are we apt to raiſe from them? How apt to fall aſleep in the boſoms or laps of earthly Enjoyments? and ſay with *Job, I ſhall die in my neſt, and multiply my days as the ſand.* When loe, in a moment the projects and expectati-

ons of many years are over-turned. Oh what a difference will you find betwixt hope founded in Christ, Comforts drawn out of the Promises, and the flattering Comforts and vain hopes founded in the Creature whose breath is in its Nostrils?

'Tis time for you and for us all to wean off from this vain World; mortifie our Fancies and Affections to it, and place them where they shall not be capable of disappointment.

2. Guard carefully, I beseech you, against those Temptations which probably may accompany this Affliction. It may be Satan will suggest to your heart, what he once put into their lips, *Mal.* 3. 14. *What profit is it that we have kept his ordinances, and walked mournfully before him?* Where is the fruit of Prayer? What good have I seen of Fasting? What hath Religion availed? Do not prayerless and ungodly Families thrive and prosper? Beware of this. *Madam*, I doubt not but

you will acknowledge there have been ſins and provocations within your walls, yea within your heart, for which God may as juſtly and ſeverely judge your houſe as he did *Ely*'s. Remember the rewards of Religion are not in this World; and ſhould we ſpeak thus, we ſhall offend againſt the generation of his Children. All we muſt expect from Religion, is to ſave our ſouls by it.

3. Call not the love of God into queſtion to your ſelf, or yours, becauſe of theſe ſevere ſtroaks of God upon you and them: You know *Joſiah* was dear to God, yet he died in the prime of his days, by a violent hand, remote from his own home; and was brought home in the *ſecond Chariot* to *Jeruſalem*, a Spectacle of far greater ſorrow, than your dear Husband was; and yet notwithſtanding all theſe ſad circumſtances of his death, the Promiſe of his God was punctually performed to him, that he ſhould die in peace, and not behold the Evil that was

to come. *There is a vanity*, ſaith *Solomon*, *which is done upon the earth, that there be juſt men unto whom it happeneth according to the work of the wicked: again, there be wicked men to whom it happeneth according to the work of the righteous*, Eccleſ. 8. 14. But then remember, that it is but in the Earth; here, or no-where, God muſt chaſtize his Children.

4. See that you maintain that holy courſe of Religious Exerciſes in your Family, and in your Cloſet, wherein he walked ſo exemplarily before you. Let Religion live, though he be dead; and convince the World, I pray you, that it was Gods influence, and not your Husbands only, which was the Spring and Principle of this holy Courſe.

5. Strive not with your Maker, nor fret againſt the Lord, under this irkſome and painful Diſpenſation. Remember there is a *Woe* hanging over this ſin; Iſai. 45. 9, 10. *Woe to him that ſtriveth with his Maker.* There is

a

a twofold ſtriving of men with God, one lawful and commendable, when we ſtrive with him upon the knee of importunity in Prayer, thus *Jacob* wreſtled with God and prevailed, *Hoſ.* 12. 4. the other is highly ſinful and dangerous, when we preſume to cenſure or accuſe any of his works as defective in wiſdom or goodneſs. He that reproveth God, let him anſwer it, (*i. e.*) at his peril be it. This ſinful ſtriving with God is twofold, either *Vocal* or *Mental*.

1. *Vocal*, when men in bold blaſphemous language, arraign the Wiſdom, Power, Goodneſs, or Faithfulneſs of the Lord at the bar of their own Reaſon, and there condemn them, ſetting their mouths againſt the Heavens, *Pſal.* 73. 8, 9. this is the ſin of the wicked, yea of the firſt-born ſons of wickedneſs.

2. *Mental*, in inward frets, murmurs, repinings againſt God; *Prov.* 19. 3. *The fooliſhneſs of man perverts his way, and his heart fretteth*

teth against the Lord. The heart may cry out impatiently against God, when the tongue is silent: And if the frets and murmurs of the heart be (as indeed they are) interpretatively no better than a striving with our Maker, then this sin will be found more common among good men in the *Paroxisms* of Affliction, than we imagine. It will be necessary therefore, for your sake, and the sakes of many more in a like state of Affliction with you, to stay a while upon this head, and consider these following Queries.

Query 1. How far we may enquire, expostulate, and complain in times of Affliction, without sin?

Query 2. Wherein lies the sinfulness and danger of exceeding these bounds?

Query 3. What Considerations are most proper and powerful to restrain the afflicted soul from this sinful excess?

Query

Query II.

How far we may enquire of God, expostulate with him, and complain to him in time of Affliction, without sin?

1. We may humbly enquire into the causes and reasons of Gods displeasure against us, not to seek matter for our *Justification*, but *Direction* in the work of our *Humiliation*. So *David* enquired about the three years Famine, and the Lord inform'd him for whose sake and for what sin it was, 2 *Sam.* 21. 1. And thus *Job* addressed to him in the day of his Affliction, *Job* 10. 2. *Shew me wherefore thou contendest with me*; (*i. e.*) convince me what special sin it is for which I am thus afflicted. This is so far from being our sin, that it is both our duty, and the excellency of our Spirits; 'tis a Child-like temper, willing

to

to know, that we may be particularly humbled for that sin, and for ever the more careful to shun it. *That which I see not, teach thou me; if I have done iniquity, I will do no more*, Job 34. 32. Thus far we are safe.

2. We may plead by Prayer, and put him in mind of his Mercies, Relations, and Promises, in order to the change of his providential Dispensations towards us: we may say to him under the smartest Rod, as the Church did, *Doubtless thou art our Father*, Psal. 74. 20. Have respect to the Covenant, or as *Jacob*, Gen. 32. 9. 12. *Thou saidst, I will surely do thee good.*

3. We may complain to God under our sufferings, and spread them before him in all their circumstances and aggravations, as *Job*, *Heman*, *Asaph*, *Hezekiah*, and *David* did. He allows his Children to complain to him, but not of him. *I poured out my complaint before him, I shewed before him my trouble*, Psal. 142. 2. To whom

should

should a Child make his complaint, but to his Father? So far we are safe.

4. We may submissively pray for the removal of his hand from us, and entreat that his anger may cease; that he will turn again and heal us and our Families, and not draw forth his anger for ever. So did *David*, Psal. 39. 10. *Remove thy stroke away from me, I am consumed by the blow of thine hand.* *Q. d.* Ah, Lord, I am not able to endure another stroak. All this while we are safe, within the bounds of our Duty. But then,

Query 2.

Wherein lies our sin and danger, in exceeding these bounds? I answer,

Sol. When forgetting God's Soveraignty, and the desert of our Iniquities, we arrogantly censure his effecting, or permitting Providences, as if they had no conducency

ducency to his own glory, or our good. This is both ſinful and dangerous: for,

1. This is a proud exalting of our own Reaſon and Underſtanding, above the infinite Wiſdom of God. God hath made our Reaſon a Judge and *Arbitor* in matters within its own *Sphere* and *Province*; but when it comes to ſummon God to its Bar, and article againſt Heaven, it is an inſufferable arrogancy, and we do it at our own peril. God will have all men know that he is an unaccountable being, *Job* 33. 13. yea, he will have us to know, that *the fooliſhneſs of God is wiſer than men*, 1 Cor. 1. 25. that is, that thoſe very works of God which mans proud Reaſon adventures to cenſure, as not ſo wiſe a method as their own would be, hath more wiſdom in it, than all the deep-laid deſignes of the greateſt Politicians in the World. And it is ſtrange that men ſhould dare to attempt ſuch a wickedneſs as this, after God hath ſo ſeverely puniſhed

niſhed it in the fallen Angels.

2. It is no leſs than a ſpurning at the Soveraignty of God, from whoſe pleaſure we derive our Beings and all our Mercies, *Rev.* 4. 11. In theſe quarrellings of Providence, and frets at divine appointments, we invade his Throne, and controul his ſoveraign Pleaſure. How monſtrous were it to hear a Child quarrelling with his Father, that he is not ſo and ſo figured, or the Clay to chide the *Potter* for moulding it as it is?

3. 'Tis deſtructive to our own inward peace and tranquility of mind, which is part of the puniſhment of this ſin; and a ſmart ſtripe, a ſore rebuke it is from the hand of God upon us.

Contention is uncomfortable, though but with a Neighbour, worſe with a near Relation; but a quarrel with God is deſtructive to all comfort in the World. Afflictions may diſturb a good mans peace, but a mutinous Spirit againſt God, deſtroys and ſtabs it at the very

very heart. What is the ſin and torment of the Devils, but their rage againſt the Lord, and ſwelling againſt the methods of his Grace? *He ſeeketh reſt, but findeth none*, Mat. 12. 33. The peace of our Spirits is a choice Mercy, and might be maintain'd amidſt all our Afflictions, were but our intereſt in his Promiſes, and the true level of his Providences cleared to us.

4. 'Tis irrational, and highly unjuſt, to give the cauſe, and quarrel at the *effects*. God hath righteouſly and inſeparably linked *penal* with *moral* evils; ſin and ſorrow by the Laws of Heaven are tackt and united together; he that doth evil, ſhall feel evil, *Gen.* 4. 7. We adventure upon ſin, and then fret at Affliction? *Prov.* 19. 3. *The fooliſhneſs of a man perverts his way, and his heart fretteth againſt the Lord.* Is this becoming a reaſonable Creature? Doth not every man reap as he ſoweth? Can the ſeed of ſin bring forth a crop of peace and comfort?

Why

Why doth the living man complain, a man for the punishment of his sins, Lam. 3. 39. Search your hearts, and search your houses, and you will quickly find that all your Afflictions in this World, were they ten thousand times more and heavier than they are, do not come near to the desert of one sin. All sorrows, losses, afflictions on this side Hell are quite below the value of sin, the meritorious and provoking cause of them all.

5. 'Tis foolish and vain, to strive against God, and contest perversely with him. Can our discontents relieve us? or our murmurs ease us? Will they turn God out of his way? No, no; *He is in one mind, and who can turn him aside?* Job 23. 13. The Wheels of Providence go straight forward, and turn not when they go, *Ezek.* 1. 17. We may bring them over us to crush us, by standing thus in their way, but cannot turn them out of their way.

Impa-

Impatiens ægrotus, crudelem facit medicum.

בקרי *temerè ambulabo.*

If ye ſtill walk contrary to me, then will I walk contrary to you, and puniſh you yet ſeven times for your ſins, Lev. 26. 13, 14. or I will walk in the raſhneſs of mine anger, ſmiting you without moderation, as men do in the height of their rage and fury. This is all we ſhall get by fretting againſt God. Never expect relief under, or releaſe from the Yoak God hath laid on your necks, till you be brought to accept the puniſhment of your iniquities, *Lev.* 26. 41.

6. 'Tis a ſin full of *odious ingratitude* towards your God: Which appears (1) in murmuring becauſe it is ſo bad, when we ſhould be admiring that it is no worſe. Are there not millions in Hell that never ſinned at higher rates than you have done? Is this Affliction as bad as Hell? Hath God pardoned you, and ſaved you, and yet doth he deſerve

to

to be thus requited by you! (2) In murmuring that our condition is so bad, when we may every day see others in a far worse case who are equal with us by nature, and were equal with them in guilt and provocation. If we speak of outward Afflictions, certainly others would be glad to exchange conditions with us, and account themselves happy in our circumstances. Consider the description given of those persons, *Job* 30. 3, 4, 5. and how little they differ in the manner of life from bruit Beasts: and if we speak of inward troubles, compare your own with those of *Heman*, and *Asaph*, in *Psal.* 77. and *Psal.* 88. and if of both together, and that in an intense degree, consider *Job* 6. 4. and you will soon find your condition full of sparing Mercy: these excellent persons that were so much above you in Grace, were yet plunged so much deeper than you into Affliction. And is it not then vile ingratitude in you, thus to mutiny and

charge

charge your God foolishly? (3) But especially here lies our ingratitude, in quarrelling and censuring those Providences, whose very end and errand is our eternal good; *Heb.* 12. 10. *But he for our profit, that we might be partakers of his holiness.*

7. 'Tis a sin that deprives us of the fruits and benefits of our Afflictions: a tumultuous raging Spirit reaps no good by the Rod. The fruits of Affliction are called the *peaceable fruits*, Heb. 12. 11. because they are always gathered and reaped down by the afflicted soul in a quiet and peaceful temper. *Anima sedendo, & quiescendo fit sapiens*: Blossoms and Flowers open not in the boysterous storms of Winter, but in the mild and gentle Spring.

Well then, be convinced of the sin and danger of a discontented Spirit under the hand of God, and instead of mourning over lost Relations, now mourn for the loss of Patience, the want of Submission, and for the pride and arrogancy of

of your own Reason, that presumes to correct the works of the *Almighty*, and say to God, as *Joseph* did to his Father, when he wittingly crossed his hands in blessing *Ephraim* and *Manasseh*, *Not so, my Father?* This is not fit.

Query 3.

But how may these Evils be prevented or cured, and the tempestuous soul calmed under the the Rod? How shall all strifes betwixt God and his People be ended, and the soul made quiet at his feet?

Reply, This blessed frame of Spirit may in a great degree and measure be attained in the use of the following *Directions*. I say, in their use and application, not by the prescription or simple knowledge of them. And,

Rule 1.

Rule 1.

The firſt Rule or Direction, is this: *Study well the glorious ſoveraignty of God over you, and aw your hearts with the conſideration of it.* From his meer pleaſure you and all that is yours proceeded, on his pleaſure you depend, and into that good pleaſure of his will your wills therefore ought to be reſolved: *Whatever the Lord pleaſed that he did, in heaven and in earth, in the ſea and in all deep places,* Pſal. 135. 6. Man and man ſtand on equal ground, and if our Reaſon be not ſatisfied about the equity of mens dealings with us, we may ask who did it, and demand the reaſons why he did it; but when we have to do with God, we muſt not diſpute his pleaſure. Let the Potſherd ſtrive with the Potſherds of the Earth, but let not the Clay diſpute with the *Potter.* Now the Soveraignty of God is gloriouſly diſplay'd in his *Decrees, Laws* and

and *Providences.* (1.) In his *Decrees*, appointing the Creatures to their ends, whether to be Veſſels of Mercy, or of Wrath, *Rom.* 9. 18, 19, 20. In this caſe there muſt be no diſputing with God. (2.) In his *Laws*, appointing the work and duty of the Creature, as alſo the Rewards and Puniſhments; Jam. 4. 12. *There is one Law-giver, that is able to ſave and to deſtroy.* In this caſe his Soveraignty immediately and indiſpenſably binds the Conſcience of man, and no humane Authority can diſſolve that Obligation: Nor muſt we ſnuff at the ſevereſt command. (3.) The glorious Soveraignty of God is diſplay'd in his providential adminiſtrations, appointing every man to that ſtation and condition he is in in this world; whether it be high or low, proſperous or afflicted. Pſal. 75. 6. *I ſaid to the fools, Deal not fooliſhly*, &c. *for promotion cometh not from the eaſt, or the weſt; but God is Judge: he putteth down one, and ſetteth up another.* Let not them that are at the top of the

world, be lifted up; nor thoſe that are at the bottom, be dejected: for God caſt every mans lot, and changeth their condition at his pleaſure; a word of his mouth plucks down the lofty, and exalts the lowly; he woundeth, and his hands make whole. Hence it becomes the afflicted to be ſtill, and know that he is God, *Pſal.* 46. 10. to put his mouth in the duſt, and quietly to wait for his ſalvation. All our fretting and ſtruggling cannot ſhake off the Yoak which he hath put upon us, but a weak and quiet ſubmiſſion to his will, and compliance with his deſigns, is the beſt expedient to procure our freedom. There is not one circumſtance of trouble befals you, without his order; nor can you expect deliverance, but by order from him.

Rule 2.

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Study the transcendant evil of sin, and what the demerit of the least sin that ever you committed is. This will becalm your tempestuous Spirits, and at once work them into *Contentation* with your present state, and *Admiration* that it is no worse, *Lam.* 3. 22. 39, 40.

Consider, thou querulous and discontented Soul, that the wages of sin is death, *Rom.* 6. *ult.* that tribulation, anguish, and wrath, are due by Law, to every soul of man that doth evil; that so often as we have sinned, so often have we deserved Hell: and shall we then charge God with severity, for scourging us with the Rods of gentle fatherly chastizements? Is this Hell? Dare you say the severest affliction that ever was upon you, is aboye the demerit of your sin?

'Tis true indeed, the Lord tells *Jerusalem*, that she had *received of*

his hands double for all her ſins, Iſai. 40. 2. But that is not the language of ſtrict Juſtice, but of Compaſſions rolled together. There is not a gracious ſoul in all the world, but will readily ſubſcribe *Ezra*'s Confeſſion, that God hath afflicted it leſs than its iniquities deſerve, *Ezra* 9. 13. Oh if once we meaſure our afflictions by our ſins, we ſhall admire they are ſo few, ſo mild and gentle, as they are.

Rule 3.

Conſider what a difference there is betwixt the Saints meeting with afflictions, and their parting with them. You meet them with trembling and aſtoniſhment, but you ſhall part with them with praiſe and thankſgiving, bleſſing God for the manifold bleſſings they have inſtrumentally conveyed to your ſouls. It is good for me, ſaith *David*, that I have been afflicted. By theſe things ſin is prevented,

vented, discovered, and mortified, the ensnaring World imbittered, and the Rest to come sweetned.

Many other excellent Rules may be added; try these, and the blessing of the Spirit accompany them.

To conclude, be not swallowed up of sorrows for what you have lost, but balance all the troubles of this life, with the hopes of the next. Your dear Children are gone, your sweet Husband is gone; but consider who took them, and whither. It is said of *Enoch*, Gen. 5. 24. *He walked with God, and was not; for God took him.* Mr. *Upton* is not, and yet he is: He is not with men, he is with God: He ceases not to *be*, though he cease to *breathe*: He is taken away, but God took him: He is better where he is, than where he was: Though he be not in your Bosom, he is in Christ's.

Imitate his Zeal, Plain-heartedness, diligence in Duties, and you shall shortly meet him again, and never

never part any more. *For this we ſay by the word of the Lord, that we which are alive, and remain to the coming of the Lord, ſhall not prevent them which are aſleep. For the Lord himſelf ſhall deſcend from heaven with a ſhout, and with the voice of the archangel, and the trump of God: and the dead in Chriſt ſhall riſe firſt. Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord. Wherefore comfort one another with theſe words.* Did you but know the deep *Emphaſis* of theſe words, *ever with the Lord*, I doubt not but you would find Comfort enough in them for your ſelf, and a great overplus for the comforting of others.

1 Theſſ. 4. 15, 16, 17, 18.

FINIS.